

THE
TRUE WATCH,
and Rule of Life.

OR,

A Direction for the Examination
of our Spirituall estate, and for the guiding
of our whole course of life, (according to
the word of God, whereby wee must bee
iudged at the last day) to helpe to preserue vs from
Apostasie, or decaying in grace; and to further
our daily growth in *Christ*,

The ninth Edition.

Whereunto are added,

- 1 *What strength we may receive from the holy Sa-
craments, for our certaine assurance of Gods fa-
uour and eternall saluation, with the speciall bin-
derances thereof.*
- 2 *A brieve direction for our preparation to the
fruitfull receiuing of the Lords Supper.*
- 3 *Two short helpes for Morning and Euening
Prayer for priuate Families and Persons.*

Dent. 30. 15. Behold; I haue set before thee, this day, life
and good, death and euill.

1. Cor. 11. 31. If we would iudge our selues, we should not
be iudged.

1. Sam. 2. 30. Them that honor me, I will honor; and they
that despise me, shall be despised.

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THE
TRAVELVATCH
and Rule of Life.

A Direction for the Examination
of our spiritual estate, and for the guiding
of our whole course of life, (according to
the word of God, whereby we may be
led to the last day, as helps to perfect wisdom
and to keep us in the right way, and to keep
us daily growing in grace.)

The third Edition.

Whereunto are added

1. A new and more exact translation of the
Lamentations of Jeremiah, with the
Lamentations of David, and the
Lamentations of the Church.
2. A new and more exact translation of the
Lamentations of the Church, and the
Lamentations of the Church.
3. A new and more exact translation of the
Lamentations of the Church, and the
Lamentations of the Church.

Deut. 10. 17. I have said, I will not say this
and good I shall say this
1. Cor. 13. If we would judge our own
be judged
1. Tim. 4. 1. I will say this and they
shall be judged.

1. Tim. 4. 1. I will say this and they
shall be judged.



To the right Honourable,
HENRY *Earle of Hun-*
tingdon, Lord Hastings, Hunger-
ford, Botreauz, Molines and Moiles,
my singular good
Lord.

I Haue studied (right Hono-
rable) what way I might
manifest my thankefull
minde, for the exceeding
fauours, wherewith I and
mine are bound vnto your
house for euer. I finde none more likely,
then if I might adde somewhat (after the
faithfull and happy trauels of others) vn-
to your present and immortall honour.

The Epistle

Iam. x. 25.

Iam. i. 23. 24.
25.

Considering therefore, that the God of beauen, hath set you in so high a place, not onely in his owne eye, but also in the view of your Country, to bee beholden of all as a marke, for the saluation or perdition of very many; and that little faults in your Honour, must needes much blemish you, as a vertuous life shall make you glorious: I haue endeuoured for my part, to put into your hands a true glasse and perfect Mappe. A glasse which will not flatter you in shewing your spots, because it is the Lords: A Mappe which will not deceiue you, for the narrow way of life, because it is bounded by the Lord himselfe, trodden by our Sauiour with all his holy Saints, which haue gone before you: yet so small, as you may ener carry in your bosome. My humble suite at the hands of the Lord, and your Honour, is this, that when you haue tryed them to be such, (where the superstitious Papists spend some houres dayly in their blinde deuotion) you would bind your selfe by a cōstant purpose of heart before the Lord to spend but one houre weekly besides other your holy exercises, in viewing your selfe in this Crystill Glasse, desirous to clense your spots

Dedicatorie.

spots hereby, and to consider your waies according to this Mappe, labouring so to direct your steps. For, setting your selfe with resolute purpose of heart to walke herein all your daies, you haue the Lords owne promise, that he will make you truly honourable in the sight of men, as euer was any of your Progenitors: so as your very enemies shall acknowledge it, & bee affraid of you. And that he will moreouer prolong your daies, and giue you a guard of his glorious Angels for your safety, to beare you in their hands in the day time; and in the night season, when you are secure, to pitch their tents about you. Your Country shall be blessed that euer God vouchsafed such a light vnto it. Where any point seemes doubtfull, there make a marke: walke in the rest, untill the Lord cleere that vnto you. As this shall adde vnto my ioy: so for thousands who now pray for the increase of this honour, many times tenthousands shall euer praise the God of heauen for you. Now is the time; all mens eyes are vpon you. Your Honour knoweth the prouerb well, Magistratus virum indicat. Striue forward cheerfully (most noble Earle) in this narrow way

Psal. 119. 59.

A& 11. 23.

1 Kin. 3. 11. 12.

13.

Deut. 4. 6. 7. &

28. 10. 11. 12.

13.

Psal. 91. 11. 12.

& 34. 7.

1 King. 10. 8. 9.

Phil. 3. 15.

2 Ioh. 1. 2. 3. 4.

Mat. 7. 14.

The Epistle, &c.

Apo. 21. 26. 27.

Apo. 12. 14. 15

Mat. 7. 10.

Mar. 8. 36.

Mat. 7. 13.

Apoc. 10. 5. 6.

Luke 12. 20. 21

31. 35. 36,

2 Pet. 3. 7. 13.

Psal. 56. 12. &

50. 24.

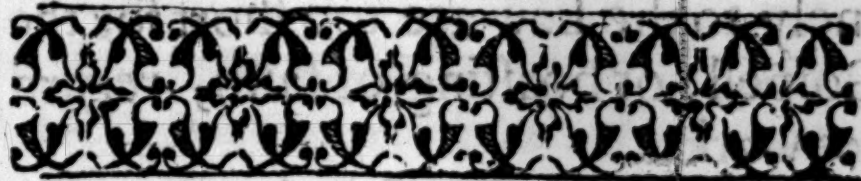
*of life, according to the hopes now long
conceined of you, following heerein all the
worthies of the heauenly Ierusalem; and
you shall liue with them immortally: but if
you shall turne to the broad way of all the
world (which the Lord forbid) you perish
with the World eternally. The Angell hath
sworne it, Time shall be no more: but how
soone, it is unknowne unto you. Take it now
while it is called to day: pay your vowes,
and shine for euermore.*

Dan. 12. 3.

Your Honours for euer

most bounden,

I. BRINSLEY.



TO THE CHRISTIAN READER.



Considering (Christian Reader) that in euery place, all those who haue found any found comfort in the Gospell, are desirous to expresse the same in their conuersations, by walking in thankfulness as it becommeth the seruants of Christ to adorne their profession thereby, and yet notwithstanding the greatest part doe much faile herein ; I haue thought it my bounden duty to affoord vnto them such help as God hath vouchsafed me in this behalf. For alas ! it is too manifest, that too many, euen of them, doe omit sundry & those most necessary duties : as by looking perhaps to some of the duties of the first Table, neglect the second ; or to the second onely, omit the first, which is called the great Commandement. Or looking
one-

To the Reader.

onely to the Law are too short for the Gospell: or boasting of faith, regard not workes.

Others lie in fearefull sins through ignorance hereof. And very many are obserued daily to fall into grievous offences, to the dishonour of Christ, and discredit of their profession: yea to the grief of the godly, offending the weak, hardening the vngodly, opening the mouthes of the Papists, and Atheists, with all the prophane, to blaspheme that glorious Name whereby we are called. And not onely so, but more also, to the wounding of their own conscience, & giuing aduantage to Satan, to accuse them before the Lord. Sundry also, of most vpright hearts, & who haue made good proceedings in godlinesse, are yet knowne to lie languishing vnder the burthen of their sins, & feare of Gods displeasure, through want of knowledge how to finde out their speciall offences, whereby their consciences are disquieted, and Gods hand doth lie so heauily vpon them. Many to liue in continuall doubt whether

To the Reader.

ther they be in the fauor of God or no. Great multitudes in all places ordinarily to thrust themselves vnreuerently into the presence of the Lord, to the word, sacraments, & al other exercises of the seruice of God, without any examination, or preparatiō of their harts before, to the prouoking of the grievous wrath of the Lord thereby. Now for these & for al other, whose desire is to walke with God, & to bee pleasing vnto him, finding the true felicity that is in godlines, I haue thought my selfe bound by the Communion of Saints, to offer this my poore labour, which first was vndertaken for my selfe and some priuate friends; the better to preuent all the former euils, & for the more easie obtaining the benefites following such a carefull watch. Heerein I haue vsed the helpe of sundry learned and godly Diuines, following chiefly the directiō of those two worthy seruants of God • *M. Greenham* and *M. Perkins*: whose writings were the first occasiōs of thinking hereof: the one requiring this examinatioō necessarily vnto true & sound

a *M. Greenham* in the comfort of an afflicted conscience, pag. 134.
M. Perkins of the practise of repentance.
Chap 7.

To the Reader.

found repentance, the other for the
through curing of the wounded con-
science. And hence also I haue beene
more incouraged to make this publike,
not vpon any vaine or by-respect, but
by some gracious experience which I
haue knowne of the profit heereof in
both accordingly: especially in resto-
ring some of no meane note, from
much trouble & horror of conscience,
to exceeding ioy, & strong assurance,
when all other meanes haue failed.
Neither can this seeme strange to any
considering it aright: for what is it that
brings that peace & ioy of conscience
passing al vnderstanding to a christian
soule, but an assured testimony of our
conscience, that thorow faith in Christ
Iesus we doe not lie in any one sinne, so
farre as by wise searching we are able
to find it out, but hate & abhor euen the
very least? & contrarily that since wee
beleeued in Christ, we haue begun, &
so strue on forward to walke in euery
commandement of God without re-
prooffe; and that of true loue to our
Lord and Saviour. For to such a soule
onely

To the Reader.

onely all the Promises do appertaine,
as they are applied through the whole
booke of God. In a word; I haue beene
more emboldned, by obseruing daily,
how on the one side the godly Prea-
chers vpon euery occasion, calling
men to repentance, exhort all earnestly
with the Prophet *Jeremy* to examine
and try their waies: and turne againe
vnto the Lord, if euer they will finde
mercy with him. Which worke of
examination hardly one of very many
knoweth how to performe in any good
measure, as may bring true comfort
vnto their soules. And on the other
side, considering how many of our sim-
ple seduced brethren, haue bin drawne
to a dislike of our religion, and a like-
ing of Popery, by this especially, be-
cause ours (as they say) is a religion of
carnall liberty, theirs of holinesse: ours
full of diuisions & vncertainty, theirs
of perfect vnity: That they also may
see hereby, that ours is indeed a religi-
on of perfect holinesse and vnity pre-
scribed by the Lord himselfe, wherun-
to so many of vs as are truly called to
the

To the Reader.

Esa. 1. 12.
Deut. 4. 2. &
12. 31. 32.

A& 13. 48.
2 Tim. 2. 25.

Apoc. 14. 9. 10.
11.

the sound profession of it, doe strive instantly to attaine day & night: so worshipping the God of our fathers in spirit and truth, walking in the selfe same narrow way of eternall life: And that all their imagined holinesse is nothing for the most part, but meere superstition in outward shewes of mens inuentions, concerning which, God will aske them one day, Who hath required them at their hands? altogether neglecting most of the duties of true piety: as those of the first table. That so they perceiuing how they haue beene deluded, may (at least some of them whom God hath ordained vnto life) come out of the snare of the Diuel and ioyne themselves to vs againe, so to escape that torment which all that receiue the marke of the Beast, by any such submission to that Roman Anti-Christ, must endure for euer. With whom this holines of our religion cannot preuaile, let them open their eyes, and behold what euident witnes God hath giuen vnto it from Heauen, and against Popery in these our dayes,

con.

To the Reader.

confessed by all for the present, vnlesse more obstinate then *Pharao*: I appeal to their consciences: first, in our three miraculous deliuerances, as of Israel from Egypt: (The first from the intended inuasion in *An. 1588.* by the windes after generall fasting and praier in all the Land. The 2. from their long threatned day; by bringing in our Soueraigne King in such a peace, through a feare cast on the enemye, that a dog did not wagge his tongue against vs. The third from the gun-powder plot at the very instant; by their owne Letter and immediate motion of the heart of our King.) Secondly in making their own bloody deuices their owne and onely ruine. Thirdly, in manifesting to all the world, that Popery is vpholden by lying & murther, the speciall workes of the diuell, & brands of his seruants; & that God himselfe hath alone vpholden the Gospell against all the subtilty and power of Hell. If notwithstanding these and all other meanes whereby the Lord hath so oft and so clearely conuincd them, they wil still
set

Exod. 11. 7.

To the Reader.

set themselves with *Pharaoh*, to fight against him, & pursue their bloudy practises against his Israel, they may proceede: yet let them know for certaine, that he will once againe get himselfe greater glory of them in the heart of the Sea, in their vtter ouerthrow, and our finall deliuerance from them, whē he hath first sufficiently humbled vs by them, and prepared vs thereunto. But for you my brethren, who haue separated your selues from cōmunion with vs & with our Assemblies, or are inclining thereunto: I would craue these two things of you, First, with what spirit you can condemne that to bee no true Church of God, which protesting against all the Idolatry of Antichrist, professeth all this way of life, which whosoever walketh in, is undoubtedly the child of God, and shall haue eternall life, notwithstanding all his other errours, slips and infirmities. 2. How you dare depart, or draw others out of the bosome of the Church, to so many euils as must needs follow vpon you bodily & spirituall? seeing out of the

To the Reader.

the true Church is no saluation : and therefore you are left vtterly destitute of all the promises made vnto it, and so of all true comfort, prouidence, & protection. I call you stil brethren, because I am perswaded that many of you truly professe and strue to walke with vs in all this way of life, and so keepe the inward communion with vs ; howsoeuer thorow ouer-great a conceit of your owne perfection, and discontentment thereupon, with too vncharitable censuring of your brethren, you haue made this grieuous rent, forsaking our outward fellowship: and because I hope (as I earnestly pray day and night) that God will perswade you to returne againe vnto the Tents of *Shem*: hearken to the Lords counsell in time, and try well this your path, lest you repent too late. And for all of you beloved in the Lord, who holding soundly the Communion of Saints, do professe sincerely all this truth of God to your immortality , and desire the peace and prosperitie of Sion; I humbly beseech you in the name of the Lord Iesus

B

Christ

To the Reader.

Christ, and by our appearing before him, that we our selues looke well to these two things: First, that wee euery one of vs endeavour to walke more warily and conscionably in euery part of this way of life, as in words we professe, that wee be not condemned of our owne consciences. And secondly, that we learne to loue them most who walke most holily and vnblameably herein, as they are most deare vnto the Lord. And then shall we soone see all our contentions at an end, the Lord glorified in our holy agreement, and magnifying his power and mercy in continuing our deliuerances, and the destruction of all our enemies: The kingdome of Christ to come with power, the kingdome of Sathan and Antichrist to fall downe like lightening. Pardon me therefore, that I haue presumed to offer this vnto thee, seeing that how plaine soeuer it is, yet it may prooue profitable (as I hope) to many thousand poore soules, who want leasure or abilitie to search greater volumes; being so briete and easie for all:
and

To the Reader.

and also that it may bee for mee as the
widdowes mite throwne into the trea-
sury of the Lord, and the surest pledge
of my care for my Christian friends,
and of my hearty desire towards the
Church of God, being that wherein I
my selfe haue euery found true comfort.
If thou be one who by reason of thy
ripenesse and perfection, dispisest it, as
hauing no need of any such helpe, yet
haue compassion on thy brethren: nei-
ther knowest thou what a day may
bring forth. Or if thou seest the good
that may come to very many by such
a course, helpe to perfect that which is
here thus begun: or at least, if God shal
perswade thee of the benefite which
thy selfe may reape hereby, spend one
houre with me constantly euery week
in trying thy waies, and turning thy
feete into the testimonies of the Lord.
If thou thinke the whole course ouer-
long, yet thou mayest soone runne o-
uer the seuerall heads; chiefly of the
* Law and Gospell, taking most paines
in those which most neerely touch
thine owne wants and infirmities, after
B 2 thou

They are for
most part set
down in small
letters to help
herein.

To the Reader.

2. Pet. 2. 5. 7. 8.

9.

Gen. 7. 1.

Ezek. 9. 4. 5. 6.

thou hast marked them out by diligent obseruation of thy selfe : So struiuing hard forwards towards the marke. Or if thou say, that some duties doe not concerne thee: the 4. 5. & 6. benefits of this Examination will teach what vse to make of the whole. And then as I cannot doubt of thy hearty affection and supplications for me; so the whole land shall fare the better for thee and thy praiers, though the chiefe comfort and blessing shall turne into thine own bosome. This watch of the Lord duly obserued, being vnto thee as the Arke of *Noah*, what euils soeuer come vpon the world, thy Lord and Sauour shall be glorified by thee, the godly edified by thy holy example, the wicked cōuerted, or at the least haue their mouthes stopped, and bee left more without excuse.

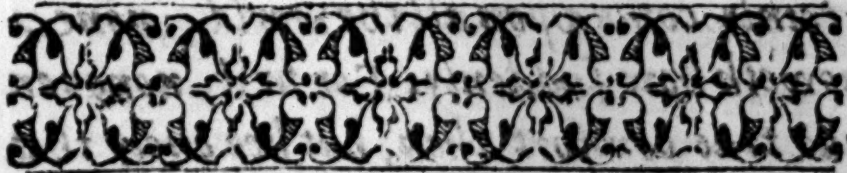
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	Necessity



Necessitie of the present and constant Practise of the Exa- mination of our selues.



*First, it is the commandement
of the Lord in sundry places
of Scripture, and the practise
of his dearest seruants, Psal.*

*4. 4. 5. Lam. 3. 39. 40. 1.
Cor. 11. 28. 2. Cor. 13. 5. Psal. 119. 6. 56.
99. 100. 101. 105. 112. 160. 167. 168. Psa.
1. 1. 2. Iob. 10. 2. 3. 15.*

*2 Without this particular triall, a man
may be a notable hypocrite, hauing a name
to liue, and yet be dead; and so not onely de-
ceiue others, but euen his owne soule, when
he thinkes himselfe in the best case. Act. 26.
9. 10. 11. 1. Tim. 1. 13. 16. Tit. 3. 3. Ephe. 2.
1. 3. Apoc. 3. 1. 2. 3. 1. Tim. 5. 6.*

*3 Without this (as will after more ap-
peare) no man can haue any sound comfort,
but horror, in the day of death, or of any*

*Luke 21. 34.
35. 36.
Apoc. 3. 3. &
16.*

1. Theſſ. 5. 2. 3.

Pſal. 144. 15.

Amos 5. 18.

19. & 9. 2. 3. 4.

Pſ. 103. 17. 18.

1. Ioh. 1. 7. & 2.

3. 4. 5. 6.

Gen. 17. 1.

Pſal. 1. 1. 2. 3.

119. 1. 2. & 7.

Mal. 1. 6.

Ioh. 14. 15.

Mat. 25. 21. 23.

Iere. 17. 9. 10.

2. Cor. 13. 5.

Rom. 8. 17. 32.

1. Cor. 3. 2. 2.

23.

notable calamity: one or both of which will certainly come upon all the world, none knoweth how suddenly. For first, none can haue true comfort then, but hee onely that knoweth that God is his God, and that he is presently in his fauour. Secondly, none can then be assured of his fauour, but anger: saue onely he that endeuourcth to walke in euery Commandement, and to turne from euery euill way. For, God is onely the God of such. All the promises and tenour of the Scriptures runne onely for such. Though other meanes be profitable hereunto, yet none of them can giue this sound assurance, because this endeaunour to performe a constant, cheerefull and sincere obedience, is the onely true triall of a good child, an obedient seruant, a loyall subiect, a faithfull spouse: and finally, because according to this indeaunour we must be iudged, & for that, mans heart is deceitfull aboue all other things.

4 No man can haue comfort in any thing, untill he know that he is in Christ, and Christ his, and in him (which is onely hereby tryed) and so he, by Christ, made an heire of all. Reuel. 21. 7. Math. 7. 23.

5 Some grieuous iudgement may lie upon

vs, either for liuing in some sinne which we know not of, or for omitting some dutie; which hereby wee might remoue: or else God may deny vs some speciall blessing: which hereby we might obtaine.

6 The deferring of this worke, when God calls vs vnto it, may either prouoke him to cut vs off, that we shall neuer haue time to do it after, or no hearts to doe it: or that we shall finde no comfort in doing of it, or no place to repentance for deferring it so long, but a righteous recompence, that he will not heare vs when we would, because we would not heare him calling and crying to doe it before when he would.

Lastly, for want of practising this dutie of Examination, (besides that we may in danger our selues to bring vpon vs the seuerall evils that follow impenitency in any sin (set down after, pag. 23. 24. 25. 26. 27.) and also deprive our selues of the benefits and comforts following a godly life (pa. 29. 30. 31.) and which are obtained by such a carefull Examination and Watch mentioned after, page. 148. 149. 150. &c.) wee may looke for this fearefull iudgment, To become Apostates and backe-sliders from God, for
not

Lam. 3. 39. 40.

2 Sam. 21. 1. 2. 3

Ios. 7. 10. 11.

14.

Exod. 4. 24.

1. Cor. 11. 30.

Iere. 5. 25.

Psal. 81. 13. 14.

15.

Psal. 95. 7. 10.

11.

Heb. 12. 17.

Heb. 6. 1. 2. to

7. and 10. 23.

24. to 27.

Prou. 1. 24. to

28.

Mat. 25. 28. 29.

30.

1. Ioh. 2. 19.

Mar. 4. 24. 25.

Reu. 2. 22. and

3. 1. 2. 3. 19.

Psal. 51. 8. 9. 10

not going forward in grace; and so either to fall from him utterly, if we were but hypocrites before: or being his children in-deede, that yet the Lord will therefore come upon us on a suddaine, and bring upon us some great affliction, untill we remember from whence we haue fallen, repent and re-coner our selues, doing our first workes: or that Gods hand may lie heavily upon us, all the daies of our life, as it did on Dauid after his adultery: as followeth in the case of Apostasie. And therefore if we would escape these evils, it is necessary that we constantly practise this Examination, and strictly obserue this watch of the Lord.





A Prayer before our examination, for our right and fruitfull practise of this great and happy labour:

To be used either in this forme, or more briefly, according to our holy Meditation.



H most holy God and louing Father, who seeest in secret, and rewardest openly; and hast commanded all thy Children to watch and to pray continually; and to this end to examine and to try their hearts and waies that they may ever haue thy fauour and blessing, and be assured neuer to bee confounded whilst they endeavour to walke vp rightly in all thy commandements: I
poore

Psalm 138.
Eccl. 1. 17.
Eccl. 1. 18.
Eccl. 1. 19.
Eccl. 1. 20.
Eccl. 1. 21.
Eccl. 1. 22.
Eccl. 1. 23.
Eccl. 1. 24.
Eccl. 1. 25.
Eccl. 1. 26.
Eccl. 1. 27.
Eccl. 1. 28.
Eccl. 1. 29.
Eccl. 1. 30.
Eccl. 1. 31.
Eccl. 1. 32.
Eccl. 1. 33.
Eccl. 1. 34.
Eccl. 1. 35.
Eccl. 1. 36.
Eccl. 1. 37.
Eccl. 1. 38.
Eccl. 1. 39.
Eccl. 1. 40.
Eccl. 1. 41.
Eccl. 1. 42.
Eccl. 1. 43.
Eccl. 1. 44.
Eccl. 1. 45.
Eccl. 1. 46.
Eccl. 1. 47.
Eccl. 1. 48.
Eccl. 1. 49.
Eccl. 1. 50.
Eccl. 1. 51.
Eccl. 1. 52.
Eccl. 1. 53.
Eccl. 1. 54.
Eccl. 1. 55.
Eccl. 1. 56.
Eccl. 1. 57.
Eccl. 1. 58.
Eccl. 1. 59.
Eccl. 1. 60.
Eccl. 1. 61.
Eccl. 1. 62.
Eccl. 1. 63.
Eccl. 1. 64.
Eccl. 1. 65.
Eccl. 1. 66.
Eccl. 1. 67.
Eccl. 1. 68.
Eccl. 1. 69.
Eccl. 1. 70.
Eccl. 1. 71.
Eccl. 1. 72.
Eccl. 1. 73.
Eccl. 1. 74.
Eccl. 1. 75.
Eccl. 1. 76.
Eccl. 1. 77.
Eccl. 1. 78.
Eccl. 1. 79.
Eccl. 1. 80.
Eccl. 1. 81.
Eccl. 1. 82.
Eccl. 1. 83.
Eccl. 1. 84.
Eccl. 1. 85.
Eccl. 1. 86.
Eccl. 1. 87.
Eccl. 1. 88.
Eccl. 1. 89.
Eccl. 1. 90.
Eccl. 1. 91.
Eccl. 1. 92.
Eccl. 1. 93.
Eccl. 1. 94.
Eccl. 1. 95.
Eccl. 1. 96.
Eccl. 1. 97.
Eccl. 1. 98.
Eccl. 1. 99.
Eccl. 1. 100.

Math. 6. 4.

Math. 6. 4.
Eccl. 1. 1.
Eccl. 1. 2.
Eccl. 1. 3.

Luke 21. 36.
Psalm 4. 4. 5. 6.
Psalm 1. 1. 2. 3.
Psalm 119. 1. 2.
3. 4.

Psalm 119. 8.

Psalm 119. 8.
Psalm 119. 8.

Pfal. 19. 13.
Iere. 17. 9. 10.
2. Pet. 1. 9.

Apoc. 3. 1.
Prou. 17. 3.
Heb. 3. 12. 13.
Prou. 4. 23.

Heb. 6. 1. 4. &
10. 23. 24. 25.
26.

Exo. 4. 24. 25.
26.

1 Cor. 11. 28.
to 31.

Iere. 5. 24. 25.

Mat. 26. 40. 41

Zach. 3. 1. 2.

Pfal. 51.
Prou. 17. 3.

poore wretch doe humbly beseech thy
heauenly Maiestie, to assist mee at this
time, in this work, which is of all other
the hardest to flesh and bloud. For, O
Lord, I feele my selfe so blinde and full
of selfe-loue, & my heart so deceitfull,
that I may be dead, hauing a name to
liue. I euidently see, Oh tender Father,
that through the innumerable deceits
that are in sinne, I may easily depart
from thee, or fall into, or liue in some
griuous sinne; or in the omission of
some necessary dutie, to prouoke thee
to smite me with some iudgement, or
at least to turne away good things from
mee, euen then when I thinke my selfe
in the best case, I finde my selfe more-
ouer so weake, that I am not able to
spend one houre thus with thee to pre-
uent these euils: My deadly enemy wil
stand vp also at my right hand to hin-
der me heerein, to depriue me of that
blessing that I may surely expect in a
right performance of this dutie. Ina-
ble me therefore (deare Father) to set
my selfe in thy presence who lookest
chiefely vpon mine inward affections,
and

and to doe this seruice vnto thee in the most sincere and humble manner, that it may be accepted of thee. Strengthen me with thy holy Spirit, that my heart may goe together with thy word, in euery part of this triall; that I may reioyce and praise thy Name, wherein I haue receiued strength to beginne to walke with thee; and be therby encouraged to runne on more cheerefully in this narrow way towards thy heauenly kingdome. Soften my hard heart, that I may bee humbled vnfainedly, when thou shewest me wherein I haue offended thee, that I may mourne, looking at thy Sonne, whom I haue pearced thereby, and yet withal in the fountaine of his bloud find euerlasting comfort. Helpe mee both to perceiue my wants, weaknesse, & corruptions, & to keep a continuall remembrance of them; to reforme whatsoeuer is amisse, to bring euery thought into a holy obedience; and that I may renew my vowes, to bring forth daily better fruit, euen to my old age and last daies: contending more earnestly towards the marke, vntill

Exod. 3. 5.
Leuit. 10. 1.

Psal. 27. 5.

Psal. 103. 1. 2.
3. 4. 5. 6.

Ezek. 36. 26.

Zach. 12. 10.

Zach. 13. 1. 2.

2. Cor. 10. 5.

Psal. 92. 13. 14.

Phil. 3. 14.

2.Tim.1.23.
 Luke 21.36.
 Heb.3.12.13.
 Heb.6.1.4.5.
 6.7.

1.Iohn 3.21.
 Rom.8.23.
 Apoc.22.20.
 Iob 31.35.36.

Luke 21.28.

Apoc.6.16.

Mark 13.33.
 and 14.38.
 Luke 11.12.
 Hosea 12.4.

til I attaine the heauenly pattern. Keep me, oh righteous Father, from security or standing at a stay, lest for not going forward, I go backward in thy iustice, and become an apostate to runne after the euill world, and put thy wrath vpon me. Confirme me in this grace, both carefully and constantly to keepe thy watch, that I may haue boldnesse now and ener expecting thy comming, crying, *Come Lord Iesus.* And that in the meane time, though mine aduersarie should write a booke against me, I may weare it as a Crowne vpon mine head. And finally, that at thy appearing I may lift vp my head for ioy, when all they who haue not watched, shall cry vnto the hills and mountaines to couer them from thy presence.

Rouse vp also my drowsie soule, to learne of thee my Saniour how to pray, and to bestow more time therein then euer I haue done; and that I may wraffle with thee, and weepe as *Iacob*, neuer letting thee goe before thou haue blessed me: that therby I may obtaine this strength so to watch. Let me euer remember

member that I cannot watch vnlesse I pray, nor pray vnlesse I watch; that I may not separate these two, but continually watch and pray, that I neuer fall into temptation. Grant me withall to be able to apply thy promises to my selfe particularly, and to feele that vn-speakeable comfort that is in them, ha-ving mine eye stedfastly fixed on thee, (my blessed Sauour) and that ioy which thou holdest out vnto me.

Vouchsafe, O gracious Father, that I may thus grow in inward consolati-on by feeling thy fauourable counte-nance shining still more brightly vpon me, vntill I shall behold thy glorious face in the heauens, and receiue the full and euerlasting reward of al my poore endeauours, through thy dearely beloued Sonne, mine onely Lord and Sauour.

Amen.

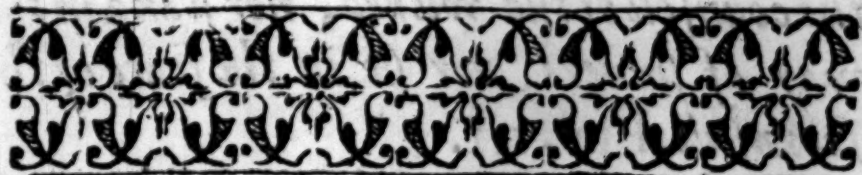
Luk. 21. 26. 27.
Mar. 14. 38.
Math. 7. 7. 8.
Luc. 11. 9. 13.

Heb. 11. 1. 2. 6.
Rom. 4. 19. 20.
24.
Heb. 12. 1. 2. 3.

Psal. 4. 6. 7.

Psal. 16. 11. &
17. 15.
1. Cor. 13. 12.
1. Ioh. 3. 2.
Rom. 8. 18.

First



First, meditate seriously on these worthy places of Scripture, and so proceed with an vnderstanding heart; hoping at length to bee fully conformed to the heavenly patterne : and the Lord fulfill all thy desire.

Call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing : therefore chuse life; that both thou and thy seed may liue. Deu. 30. 19,

By louing the Lord thy God, by obeying his voice, and cleauing vnto him, for hee is thy life and the length of thy daies. 20.

Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou maiest obserue and doe according to that is writen therein : for then shalt thou make thy waies prosperous, and then shalt thou haue good successe. Ios. 1. 8.

C

Blessed

Thou that hast
Dauids spirit,
haue his Echo
in thy heart, to say
in euery part
hereof

This O Lord
I will doe. Psal
27. 8

Blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornfull. Psal. 1, 1.

But his delight is in the law of the Lord, and in his law doth hee meditate day and night. 2.

For he shall be like a tree planted by the riuers of water, that will bring forth her fruit in due season, whose lease also shall not fade: so whatsoeuer he shall doe shall prosper.

The wicked are not so, but as Chasse, &c. 3

wherewithall shall a young man redresse his way? In taking heed thereto according to thy word. Psal. 119. 9.

I considered my waies, and turned my feet vnto thy testimonies. Vers. 59.

I made haste and delaied not the time, to keepe thy commandements. 60.

Oh how I loue thy law! it is my meditation continually. 97.

By thy commandements, thou hast made me wiser then mine enemies: for they are euer with me. 98.

I haue had more vnderstanding then all my teachers: for thy testimonies are my meditation. 99.

I understood more then the ancient, because I kept thy precepts. 100.

I refrained my feet from euery euill way, that I might keepe thy word. 101.

Thy word is a lanthorne vnto my feete, and a light vnto my paths. 105.

Thy testimonies are my delight, and my counsellors. 24.

They are better vnto me then thousands of Gold and siluer. 72.

The Lord is with you whilest you are with him: if you seeke him, he wil be found of you; but if you forsake him, he will forsake you. 2. Chr. 15. 2.

The hand of our God is vpon al them that seeke him in goodnes: but his power & his wrath is against all them that forsake him.

Ezra 8. 22.

The iust shall liue by faith: but if any withdr aw himsele, my soule shall take no pleasure in him. Heb. 10. 38.

Because iniquity shall bee increased, the loue of many shall waxe cold: but hee that endureth to the end, hee shall be saued. Mat. 24. 12. 13. Pr. 3. 21. 22. to 26. & 4. 6. 19. 20. 21. 22. Iob. 22. 21. 22. 23. 28. 29. Mat. 7. 13. 14. Apoc. 22. 14. & 14. 12. Wherefore is liuing man sorrowfull? Man

C 2.

suffereth

suffereth for his sin. Let vs search and try our waies, and turne againe vnto the Lord. Let vs lift vp our hearts with our hands to God in the heauens. Lam. 3. 39. 40. 41.

When I held my tongue, my bones consumed, or when I roared all the day. Then I acknowledged my sinne before thee, neither hid I mine iniquity: for I thought I will confesse against my selfe my wickednesse vnto the Lord, and thou forganest the punishment of my sinne, Psal. 32. 1. 2. 3. 5. 6. Iob. 33. 23. 24. 25. 26. 27. 28. 1. Iohn. 1. 9

Therefore acquaint thy selfe, I pray thee, with him, and make peace: thereby shalt thou haue prosperity, Iob. 22. 21. 22. to the end of the Chapter.

Receiue, I pray thee, the law of his mouth, and lay vp his words in thine heart, 22.

If thou returne to the Almighty, thou shalt be built vp, and shall put iniquity farre from thy Tabernacle, 23.

Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes. 27.

And hee shall deliuer the Iland of the innocent, and it is deliuered by the purenesse of thy hands.

THE



THE
TRUE WATCH
AND RULE OF
LIFE

I. *The Assurance of Gods fauour chiefly to
be sought for.*

That which aboue all o-
ther things in the world, a
man is most earnestly to
labour for next vnto the
glory of God, is, To bee
assured of his saluation, that he is in the
fauour of God, and standeth in the state
of grace; and to increase in this assu-
rance daily. For,

First, this will quiet the heart of a
man, and fill it with vnspeakeable ioy,
euen in the midst of his greatest
troubles whatsoeuer.

C 3

Se-

Mat. 6. 33. &
13. 44. 45. 46.
& 16. 26.
Mar. 10. 17.
Rom. 5. 1. 2. 3.
Psal. 4. 6. 7.

Gen. 4. 13. 14.
Deut. 28. 65.
66. 67.
Esa. 51. 20. 21.

Secondly, the doubting or want of assurance hereof will breede extreeme vnquietnesse and horror to euery man, when once his conscience shall bee awakened, and be vnto him as the beginning of the vnspeakeable torments of hell fire.

2. *The meanes to get this Assurance; viz. the tryall of our selues.*

2. Cor. 13. 5.
1 Cor. 11. 28.
31.
Mat. 1. 15 &
16. 16
Act. 2. 38. &
Luke 3. 3.
Ioh. 1. 22.
Gal. 2. 6.
Col. 3. 6. 10. 11

THe meanes whereby we may obtaine this certaine assurance, that we are the children of God, and in his fauor, and also get the same more confirmed daily, is by a carefull examination of our selues, whether wee feele these two graces, Repentance and faith, and the same increased in vs, or at least continued with a true and earnest desire and endeauor of increase; for hereby we haue put off the old man, and put on the new, we are regenerated and in state of grace, and so are acceptable to the Lord through Iesus Christ.

The

3 The rule of Tryall.

OVr Repentance and Conuerſion being wrought, partly by the Lawe, and partly by the Goſpell; wee muſt try our ſelues both by the Lawe and Goſpell. The ſumme of the Lawe being comprised in the ten commandments: the ſumme of the Goſpell in the Articles of our faith, commonly called the Apoſtles Creed.

Heb. 6. 1.
Rom. 7. 7. & 2.
12.
Zach. 12. 10.
Act. 2. 37.
Mar. 1. 15.

4 The Subiect of our Tryall or parts to be examined.

VVE muſt examine our ſelues, and that for all parts, whether we finde a change, that is, the new birth begun in vs ſince we beleeued in Chriſt, and as fruits of our faith.

Cor. 11. 5.
1. Theſſ. 5. 23.

I Our minde, whether we labour to be daily more enlightened to know that which is good & to be imbraced; & that which is euil for to be auoided, by encreasing in the knowledge of the word of the Lord, and eſpecially of Ieſus Chriſt and him crucified, in the ſame reuealed.

2. Col. 1. 9. 10.
Heb. 5. 14.
1 Theſ. 5. 21.
2 Peter. 3. 18.

Pfal. 19. 11.
Prou. 7. 1. 2.
Luke 2. 1. 51.

2 Our memory, whether it do more firmly keepe those good things that it hath learned.

Rom. 7. 18. 19.
20.

3 Our will, whether, it more freely chuse the good and refuse the euil, and so be daily more pliant and obedient to the will of the Lord.

2. Pet. 1. 4.
Act. 2. 42. 46.
Rom. 1. 15.
2 Sam. 24. 10.

4 Our affections, whether they bee euery day more confirmed to the holinesse of Christ: that is, in louing that which God loueth; hating that which he hateth; reioycing in that whereby he is honoured and well pleased, grieving for the contrarie; fearing onely the offending of him, securing our selues in his loue and fauour alone.

Heb. 10. 22.
Rom. 5. 1.
2 Cor. 1. 2,
Rom. 7. 22. 24.
Rom. 2. 15.
Iam. 1. 26.
Deut. 6, 4, 5, 6.

5 Our conscience, whether it be still tenderer. 1. Checking vs for euery fault done or intended. 2. Quieting vs in this Assurance, that our sinnes are washed away in the bloud of Christ. 3. Bearing witnesse vnto vs of our vpright liues and conuersations, at least begun: with a resolute purpose so to proccede all our dayes.

1 Cor. 6. 20.
Rom. 6. 12. 19.

6 Our body, whether it endeaouro, & wee labour after more ability daily, to per-

performe euery duty accordingly, and in euery part, and all this at all times, and in all places conuenient.

7 Finally, wee are to examine our whole life or conuersation, whether we feele a change therein vnto newnesse of life. All these being the Lords, hee doth require this holinesse in them all; and that by striuing to perfection, each day to grow a little, vntill wee come to a perfect man, the measure of the age of the fulnesse of Christ. Vntill we feele such a change in some measure, we can neuer haue any true comfort; and contrarily if we decrease.

4. Time of our Examination.

THe fittest time is,

1 In our preparation to the Sabbath, to obserue it constantly so far as we are well able to haue oportunity.

2 More carefully before our receiving the Sacraments, or before a fast publike or priuate; and whensoever we desire to obtaine any speciall blessing from the Lord: And chiefly, in any grieuous visitation, when the Lord appeareth to bee angry with vs. But aboue all when hee seemes to sum-

Iam. 1. 26.
Deut. 6. 4. 5. 6.

Mat. 22. 37.
Luke 10. 27.
1. Theff. 3. 23.
Phil. 3. 12. 13.
Leu. 22. 20.
Eph. 4. 13.

Eccles. 4. 17.
Psal. 26. 6.
1 Cor. 11. 28.
31.

Joel 2. 12. 13.
17.

Luke 16. 2.

This is the surest way to remove or sanctify any judgment, that we shall surely finde comfort in it in the end, or to obtaine any mercy.

mon vs by death to appeare before him, to giue an account of our Stewardshippe.

The reason is, because the Lord will bee sanctified in all them that come neere vnto him in any such speciall manner, threatning to cut him off that approacheth in his vncleannesse: and moreouer wee may expect a measure from him of blessing, as wee measure to him in our preparation, to come before him. *Leuit. 10. 3. & 22. 3. Exod. 19. 22. Mat. 7. 2. Mar. 4. 24.*

5. Place for our Examination.

Psal. 4. 4. 5.
a Keepe narrow watch ouer thy heart herein.

THe meetest place is, where we may be most secret, and freest from a distraction, remembring the malicious endeauours and cunning of Sathan, to hinder or disturbe our best workes, as experience in this will soone teach vs plainly: setting our selues as in the presence of God, with whom wee haue to deale, whose eye is vpon our hearts & the manner of our carriage heerein; & where wee may most freely powre out our

our soules without suspicion of hypocrisie, and in the most humble manner, accustoming our selues to the most conuenient place, yet auoyding warily all superstition therein.

6. Helpes before our Examination, to make it more powerfull.

VEe may vse the helpe of this threefold consideration:

1 Of the misery into which euery sinne brings vs, vntill wee haue truly repented of it.

2 How our finnes are made more heynous in circumstances.

3 The blessing following a holy conuersation.

The first helpe, viz. danger of wilfull impenitency in any sinne.

a 1 **B**Y euery sinne wee dishonour God more or lesse, according to the quality thereof, and so prouoke him to dishonour vs again. 1. Sam. 2. 30.

2 Euery sin defaceth in some sort the Image of God in vs, which wee should

a Awake thou secure Christian, & consider well in what state thou standest.

Col. 3. 9. 10.
Eph. 4. 14.

should labour to repaire daily. This Image is the knowledge, righteousness and holinesse commaunded in the word of God.

Ioh. 8. 44.

1 Ioh. 5. 18.
Iob. 1. 9, 10, 11.
12.

3 Each make vs in part like Satan, whom in that sinne we resemble, giueing him aduantage thereby, both to accuse vs before the Lord, and to lay speciall claime to vs for the same; or at lest to get liberty to afflict vs thereupō.

Esa. 59. 2.
Ios. 24. 19. 20
Iere. 5. 25.

4 Each as a cloud separates betweene the Lords mercy and vs, hides from vs the comfortable light of his countenance, hindreth the course of his graces (for God is so holy that no euill can dwell with him,) and so turnes away blessings temporall and spirituall.

Psal. 54. 5.

2. Cor. 10. 22.
Exod. 4. 14. 24
Ios. 22. 17. 18.
Psal. 50. 16. 17.
18.

5 Prouokes the anger of our most louing Father against vs, as the faults of children doe of their parents.

Esay 1. 12. 13.
to 17. & 66. 3.

6 Brings distrust of Gods prouidence asd fatherly protection, and weakeneth our faith in all his promises, by the same ensample of a lewd childe continuing obstinate against the Parents in any fault: so that wee cannot say, that God is our God, or that wee are

are his dutifull people and children, and in his fauour, so long as wee continue therein. The triall of this in our most serious prayers, in time of trouble is most eident.

7 Indangers vs to bring temporall scourges on our bodies, goods, friends, name, or labours, whereby the Lord sheweth his hatred of euery sin, euen in his own children, & awakeneth them, that they may not be condemned with the world: whereby he preuenteth the like in themselves and others, as *Dauids* ensample fully declareth.

8 Grieues Gods Spirit, so as it may cause it to depart so far, as that we may lose our sound feeling of the true comfort in Christ, and much more of the particular experiments of his special fauors, wherein he is wont very much to reueale himselfe to his most familiarly: renewing his mercies euery morning so long as wee carefully stirre vp our hearts to obserue his strict Watch. We may bee made vnable to pray as wee ought, to heare or performe any spirituall duty aright with liuely comfort.

And

Exo. 4. 24. 26.

1. Cor. 11. 30.

31.

Num. 27. 12. 13

14. & 20. 22. 24

Eph. 4. 30.

1. Thes. 5. 19.

Psal. 95. 8. 9.

Psal. 51. 8. 9.

10. 11. 12.

And contrarily we may become hard-hearted to lose that sense of sinne and Gods anger for it, which formerly we had; to cost vs many a sorrowfull heart before wee recouer it againe. To teach vs to knowe Gods holinesse, and our owne vilenesse, and so to bee made more watchfull after, to keepe and stirre vp the spirit, to make more account of it, and to giue it better entertainment.

Can. 5. 2. 3. 6.
7.

Be affraid of this thou obstinate sinner: it will surely ouertake thee either in this life, or so soon as euer thou depart'st hēce when it wil be too late to cure it.

Dan. 5. 5. 6.
Prou. 18. 14.

Gen. 4. 7.

Esa. 57. 20. 21.

9 Brings a wounded conscience, the greatest plague of all other: for the conscience will keepe a remembrance, though it sleepe vntill God awake it, and call it to an account, and then will follow,

1. Shame, to make vs runne from God, as *Adam*, Gen. 3. 8.

2. Sednes, as in *Nabal*. 1. Sa. 25. 37

3. Terrible feare, as in *Balthazar*.

4. Despaire, as in *Caine*, *Saule*, *Iudas*, *Achitophel*.

5. A hell in our consciences, the very entrance into the Lake, that wee shall bee as the raging sea, casting out our

our owne shame; the worme of conscience beginning to gnaw without hope of release or any ease, vnlesse all this be preuented by speedy and vnfeined repentance in this life, which wee knowe not whether it shall be continued vnto the morning.

Luke 12.30.

10 Barreth vs out of heauen, and depriueth vs vtterly of all the ioyes thereof. *1. Cor. 6. 9. 10. 11. Mat. 5. 19.*

11 Thrusts vs into hell, to abide the torment thereof with Sathan and his Angels for euermore. *Reu. 21. 8. Gal. 3. 10. Rom. 6. 23. Deu. 27. 26. Gen. 2. 17.*

The second helpe, viz. by considering the circumstances whereby our sinnes are made so sinfull.

1 **T**He terrible Maiestie of the glorious God, against whom the sin is committed, declared euidently in the punishment of the Angels, *Adam*, the old world, Sodome, at the giuing of the Law on mount Sinai, in the captiuitie and destruction of Gods owne people; and to be reuealed most feare-

Deut. 4. 24.

fearefully, when Christ shal come with thousand thousands of glorious Angels (to take an account for the keeping thereof) in flaming fire, to render vengeance to all who know not God, beeing disobedient to the Gospell of Christ, *Deut. 4. 24. Exod. 20. 5. 2. Thes. 1. 7. 8. 9. 10.*

2 Because our finnes haue beene committed through ingratitude and abuse of his mercies bestowed vpon vs, both ordinary and extraordinary, or at least by forgetting of them. *2. Sam. 12. 7. 8.*

4 Contrary to the checks of our conscience which hath beene conuincd for the same. *Iohn 15. 22. 24. Rom. 1. 18. 21.*

4 Contrary to our high calling to bee Christians. *1. Thes. 2. 12. and 4. 7. 1. Cor. 1. 2. 1. Pet. 1. 15.*

5 Contrary to our couenants at Baptisme, our vowes oft renewed, with many holy motions and purposes. *Eze. 16. 4. 6. 8. Eccle. 5. 3. 4. 5.*

6 Against threats, and examples of Gods iudgements & his fatherly chastise-

stisements on our selues and others,
Dan. 5. 18. 22. 23. 24.

7 By committing the same sinnes
oft after our repentance, and pardon
obtained, *2. Pet. 2. 22.*

*The third helpe, viz. by considering the
blessings following a holy conuersation.*

A S 1. The escaping of all the former
misery of sin: *Deut. 6. 24. 25.*

2 We shall honor God, and adorne
his Gospel, and so be honoured of him
again. *Tit. 2. 10. Deut. 4. 6. 1. Sam. 2. 30.*

3 We shall repaire his Image daily,
to cause him to delight in vs, *Ephe. 4.
23. 24. Col. 3. 10.*

4 We shall get more assurance of his
fauour, fatherly protection, and proui-
dence for all benefits, so farre as may
stand with his owne glory, our salua-
tion, and the good of his Church, *Psal.
34. 10. 18. & 37. 24. 25. Iob. 22. 21, 22. 23,
&c.*

5 We shall obtaine boldnes & pow-
er in praier, as *Abraham, Moses, Samuel,
Iob, Daniel, Pro. 28. 1. Psal. 4. 3, Iam. 5. 16.
Iob. 22. 30. Jer. 15. 1. Eze. 14. 13. 14. 15. 16.*

D

6 We

Behold thy
reward thou
carefull Chri-
stian, and thou
wilt neuer
faint.

a God is still
the same to all
that follow
their steps,

6 We shall escape many scourges,
Psal. 34. 15. Iam. 5. 16. 17. Hebr. 8. 12. 5.
Apoc. 3. 19. 1. Cor. 11. 30. 31. 32. Ezech. 12.
13. &c.

7 We shall stirre vp and reioyce the
 Spirit of God in vs, and so get an in-
 crease of all graces; for to him that hath
 shall be giuen, and he shall haue abun-
 dance, *Mat. 25. 29.*

8 We shall dismay and driue away
 Sathan with all his temptations and
 accusations, *Mat. 4. 11. Iam. 4. 7.*

9 We shal much stop the mouthes of
 al the wicked, when we may beare their
 reproch as a crowne, and so haue much
 boldnesse in the day of triall, to stand
 forth for any good cause; as *Moses, Sa-*
muel, Iob, Paul, Num. 16. 15. Iob. 31. 35. 36.

10 We shall get and keepe a good
 conscience, which is a continuall feast,
 euen the beginning of the kingdome of
 heauen, in peace, and ioy in the holy
 Ghost, with assurance of the guard of
 the Angels, & all other blessings there-
 unto belonging, *Pro. 15. 15. Rom. 14. 17.*
Psal. 91. 11. and 34. 7. Mat. 11. 29. 30.

11 Wee shall escape the lake and
 tor-

torment, which all the foolish, that is, all impenitent sinners must endure for euermore, *Apoc. 21. 8.*

12 We shall thorow Christ obtaine the crowne and kingdome laid vp for al those who thus walke with God, euen the ioyes which neuer eye saw, nor neuer eare heard, nor entred into mans heart to consider of; with a iust reward of euery good duty that euer we performed, *Matth. 6. 1. 4. 6. 18. and 10. 42.*

2. Tim. 4. 7. 8.
1. Cor. 2. 9.

13 And so hauing the assurance of all the promises for the life present, and that to come, we shall be able to waite continually for the appearing of our Lord and Sauour, lifting vp our heads for ioy, and crying alwaies: Come Lord Iesus, come quickly, *Luke 21. 28. Apoc. 22. 20.*

1. Tim. 4. 8.

Some other Rules to bee obserued for our direction and comfort in our examination.

I **T**hat we examine for sinnes,
first past; Secondly present,
D₂ Thirdly,

Pfal. 25. 7.
Pfal. 51. 1. 2. 3.
17.

Pfal. 51. 17.

Zach. 12. 10.

2. Sam. 12. 13.

Ioh. 15. 7. & 16
23. 24.
Mat. 7. 7. & 21.
22.
1. Ioh. 5. 14.
Iam. 4. 3.

Thirdly, which we are in danger of.

2 Concerning finnes past, whether we haue so vnfainedly repented of them, that the very remembrance of them is grieuous vnto vs.

3 A contrite heart after euery offence, because wee haue therein offended our louing God ; with a liuely hatred of the same, and a resolute purpose neuer to commit it againe, (looking at Christ by faith, whom we haue pierced thereby) is a comfortable assurance vnto vs, that that sinne is pardoned in CHRIST, and wee freed by him from the punishment due vnto it. With *Dauids* speech (I haue sinned) is ioyned the answere of the Prophet : The Lord hath put away thy sinne : but wee are neuer to rest vntill wee feele our hearts so affected.

4 For finnes of which we are in danger, because we are strongly inclined to them, or otherwise, or for graces which we want, let vs beg in faith earnestly, looking at Christ. Let vs aske the ouercomming of any sinne, vsing all the means

meanes thereunto, especially auoiding the occasions of it, and we shall preuaile by little and little, vntil we attaine a perfect conquest, through the victory of Iesus Christ. So for any grace or an increase therof, let vs importune the Lord after the same manner; that is, vsing all the meanes thereunto, and we shall obtaine the graces: for such a begging is the grace we craue. 1. In acceptance. 2. In beginning or first fruits. 3. In pledge of our perfection, *Mat.* 5. 6. & 15. 22. 25. 27. 28. *Iohn* 7. 38. *Psal.* 10. 17. & 145. 18. 19 *Rom.* 8. 26.

5 Our begging must bee by solemne prayer vpon our knees morning & euening at least, with giuing^b speciall thanks for that measure of grace which we haue attained vnto, and by the earnest lifting vp of our hearts continually.

6 Wee must beware that wee neither trust so much to our prayers, as to cause vs to neglect any one of the other means ordain'd of God for whatsoever we desire, but that we vse the still more conscionably, especially the principall:

* Marke well thy infirmities and wants, & view them often: and in all thy priuate prayers bee earnest concerning the, watching euer against them.

Dan. 6. 10.
Exo. 29. 38. 39

^b Forget not this: we all faile in it, *Psa.* 103. 1. 2. 3.
Gen. 23. 8. 9.
10.
1. Thess. 5. 17.
Math. 4. 7.

^a The neglect
but of the least
meanes which
God offereth,
may hinder
or frustrate
our desire.

Gal. 5. 22. 23.

24.

Pfal. 127. 1. 2.

Rom. 6. 5.

Rom. 6. 12. 14.

^b Here is thy
comfort thou
weake Chri-
stian.

Nehe. 1. 11.

Matth. 17. 20.

Act. 11. 23.

Esa. 42. 3.

Gen. 22. 16. 17

Mal. 3. 17.

2. Cor. 8. 12.

Math. 5. 6.

Ephe. 4. 13. 14.

as the word preached, and a all other in
order; neither that we trust so much to
the other meanes, as to neglect praier.

7 So many finnes as we haue ouer-
come of conscience and loue to God,
or graces as we haue thus attained to, or
can pray earnestly for, so many liuely
euidences we haue of the sanctifying
Spirit of God, & our sound regenerati-
on, so long as wee lie not in any one
knowne sinne: and as we grow herein,
so grow we in assurance before God.

8 In all ^b these, God accepts our en-
deauour to obey, so that it be totall in
euery part, viz. in our mind, conscience,
will and affections, and also earnest to
doe what we can without hypocrisie;
as he did *Abrahams* resolution to offer
Isaac; and as the kinde Father accepts
the endeauor of the child: or as it is in
almes, where a man is accepted accor-
ding to that which he hath, and not ac-
cording to that which hee hath not, so
that there be first a willing mind: so is
it in graces, if there be a strife, with hun-
gring after more, vntill wee come to a
perfect man, euen the measure of the
age

age of the fulnesse of Christ.

9 Gods grace is sufficient for vs :

2. Cor. 12. 9.

- To {
1. Supply that which is wanting.
 2. Forgiue that which is committed.
 3. Impute Christs obedience.
 4. Support vs being weake.
 5. Restore and raise vs vp being fallen.

10 Gods power and mercy are made perfect, or manifest through our weaknesse, that God may be glorified, and we humbled continually ; that he that reioyceth may reioyce onely in the Lord, 1. Cor. 1. 31.

2. Cor. 12. 9.

^c Faint not at thy weakneses, but comfort thy selfe herein.

11 In greater measure of graces or any blessing, as we get more assurance, so wee must returne more thankfulness, and become the more humbled, watching against a pride, for feare of the messenger of Sathan to buffet vs : for, pride springs vp, when all other sinnes dye, 1. Thess. 5. 18. 2. Corinth. 12. 7. 2. Chron. 32. 20. to 26. Psal. 30. 6. 7.

^d In greatest experience of Gods extraordinary fauours, feare Hezekias sin, viz. to haue thy heart puffed vp, and so wrath come vpon thee.

12 In lesse measure of grace we are to mourne after an increase, by the

carefull vse of all the meanes, so to get
more assurance and comfort, lest wee
deceiue both our owne selues, and o-
thers, hauing nothing but a shew, be-
ing as the foolish Virgins, and as the
barren Fig-tree, *Math. 5. 6. 1. Thes.*

4. 1. 10. Matth. 25. 2. 3.

Luke 13. 7.



THE



The Glasse of the Law, or Map of the narrow way of life, from stepp to step, thorow euery Commandement, whereby wee (beholding our owne naturall misery) may bee driven daily to put on Christ, and (considering our waies) may turne our feet to the testimonies of the Lord.



Nall at this view we must euer remember to bee thankfull for euery grace receiued; mourne for euery sin committed; looking at Christ crucified, begging pardon through him, and the imputation of his obedience. In all wants we are to intreat an increase of strength and grace through him, by lifting vp our harts vntil we attain to perfectiō in the heauē; obseruing how we grow in grace daily and

▪ Reade with thy heart, and sit vp carefully to the practice hereof.

and in subduing of euery sinne. *Prou. 4. 18. Ephes. 4. 13. 2. Pet. 3. 17. 18.*

This is the way, walke in it, Esa. 30. 21. Lord open thou mine eyes, that I may see the wonders of thy law, Psal. 119. 18. when thou saidst, Seeke ye my face, my heart answered vnto thee, Oh Lord I will seeke thy face, Psal. 27. 8.

THE

*of his obedience, and grace
through him, by which we are
inwardly renewed, and grace
we are to
don through him, and the imputation
king at Christ crucified, begging
very sin committed; too-
received; knowing for-
thankfull for euery grace
ever remember to be
In all this view we must*



THE FIRST
D E M O N S T R A T I O N

*Thou shalt haue no other
before me.*



Which inioynes vs to haue
Iehouah onely for our God,
and commaunds the parts
of his inward worship.

*Heere we are to examine how wee walke
forward more cheerefully in these prin-
cipall duties, which are the very entran-
ces to all true godlinesse.*

I **K**nowledge of God and his Will re-
uealed in his Word, with acknow-
ledgment of the same,) which is a princi-
pall part of the Image of God, whereof
we may glory, and without which wee
are in danger to perish, being vnable to
goe

first Commandement.

wards the kingdome of
and 3.10. *Phil.* 1.9. 10.
6. *Prou.* 6.22.23.

whereby wee beleue
, and withall euery
to as we feele the po-
hearts : as of

ndements, to obey them
, as *Noah* and *Abraham*.

agements and threats, to terri-
he vs from sin, as the *Niniuites*.

3 Promises to comfort vs, and in-
courage vs to goe on more cheerefully
in godlinesse, as *Abraham* and all the fa-
thers, who receiued good report there-
by. Without this faith, it is impossible
to please God. *Heb.* 11. 2.6. *Rom.* 14.23.

3 *Hope*) looking for the performance
of euery thing which God hath pro-
mised in their due time. *Rom.* 8. 24.25.

4 *Confidence in Gods providence*,) to
be able to cast our burthen onely vpon
God, reioycing in him alwaies, that he
is our God, in a certaine assurance that
hee will nourish vs ; full of Christian
courage, as *Dauid*, *Nehemiah*, *Daniel*,
Psal. 55. 22, *Phil.* 4.4. *Psal.* 3. 6. *Nehe.* 6.

10. *Dan. 10.*

5 *Loue of his Maiestie because of his goodnesse,*) louing feruently all his commandements, ordinances, and seruants, with whatsoeuer hee loueth, and that for his cause onely; longing to enioy his presence; zealous to promote his honour, hating that which hee hateth, with a vehement indignation, as our Sauour and *Dauid, Psal. 69.9.17.*

6 *Patience with cheerefulnes in the midst of all our c trials,*) euen then when God seemeth to haue forgotten vs, or to frowne vpon vs; hauing our eie still at him, and how he disposeth all in wisdom and in loue for our comfort in the end: thus waiting for the happy issue, saying with *Iob, Though he kill me, I will trust in him, and reprocue my waies in his sight*; knowing assuredly, that hee cannot forsake, faile, or forget vs, *Rom. 8.28. Gen. 50.20. Iob 13.15. Heb. 13.5.*

7 *Child-like feare,*) liuing alwaies as in Gods presence, labouring to approue our hearts vnto him, thus walking with him as *Enoch*, vntil he take vs hence; not fearing the face of men, but as the three children

^eIn the day of triall stand fast, meditate *Dauids Psal.* chiefly 37.77 107. &c. fixing thy eye at thy captaine Iesus Christ, and the glory he keepes for thee.

^d Marke and thou shalt see it.

children, and *Nehemias* : *Psalme* 10.8.
Genesis 5. 24. *Nehe.* 6. 10. 11. 12. 13. 14.
Dan. 4. 17. 18.

1. *Pet.* 5. 5.

1. *Cor.* 4. 7.

Pfal. 131. 1. 2.

Iam. 1. 17.

1. *Cor.* 1. 26. 31

Dan. 9. 3. 4.

2. *Pet.* 2. 7. 8.

8 *Humilitie*,) because of his excellencie and our vilenesse, his holinesse and our sinfulness, chiefly of our corrupt nature, which would carry vs to destruction euery moment, if God should not restraine it: so giuing all the glorie of our perseuerance in grace, and of all our good things to him alone, as the free gifts of his rich mercie, acknowledging withall, that wee are not worthy the least of them, as *Iacob* and *Daniel*: mourning withall for all the horrible sinnes of our time, as iust *Lot*, and the mourners in *Ierusalem* before the captiuity, *Ezech.* 9. 4.

Abhorring contrarily all the breaches of this Commaundement, as the mother sinnes of all the fearefull abominations that are committed in the world.

I **A** *Theisme*,) whereby most liue as if there were no God, or heauen, iudgment, or place of torment; as those fooles that say in their hearts,
 There

There is no God, *Psalme 14. 1.*

2 *Ignorance,*) or spirituall blindnesse, whereby multitudes perish, liuing without Christ, & without God in the world, ignorant of his iustice and mercy for any sauing knowledge, and so goe hood-wincked to hell, as the Gentiles; worse then the Oxe that knoweth his owner, *Hosea 4. 6. Ephe. 2. 12. Esa. 1. 3.*

3 *Infidelity,*) Whereby the greatest part neither regard the word or works of God, nor yet depend vpon him, shewed euidently by these signes :

1 Profanenesse of life.

2 Contempt of Gods word.

3 Impatience and fainting in trialls, *2. King. 6. 33. 7. 2.*

4 Tempting God by vsing vnlawfull meanes instead of waiting his leisure.

5 Dispaire of his mercy.

4 *Carnall confidence,*) trusting in vanity, euen in any thing but God; whether

a { 1 Wit and policy.

in { 2 Power and strength.

{ 3 Wealth.

{ 4 Friends, fauour, or any other meanes

a If God increase any of these, set not thy heart on them, but fear. *Psal. 62. 20.*

meanes : for hereby we withdraw our hearts from God, bring a curse vpon our selues, making these our Gods, *Iere. 17. 5.*

5 *Coldnesse or luke-warmenesse in the loue of God, his truth and seruants, as the Laodiceans; or decaying in our first loue, as the Church of Ephesus, Apoc. 3. 15. 16. & 2. 4. 5.*

6 *Louing or delighting in any thing aboue God, his word, and ordinances, or preferring them before GOD and his fauour.)*

as { 1 Parents, children, or friends, as *Elic.*
 2 Pleasures, as *Esau.*
 3 Pomp and wealth of the world, as the young man comming to Christ, *Mark 10. 21. 22.*
 4 Our selues : Whereunto Peter perswaded our Sauour, *Matth. 16. 22.*

7 *Hatred of God,) appearing in malice against his word, or seruants for doing his commandements: as in Caine, Ahab, Romans 1. 30. Exodus 20. 5. Deut. 7. 10.*

8 *wilfull disobedience to any one commandement,*) against the light of our consciences, as in *Saul*: which is rebellion, and as the sinne of witchcraft, *1. Sam. 15. 22. 33.*

9 *Timorousnesse, fearing men more then God,*) and hereupon doing or forbearing good or euill, for feare of men onely: which is idolatry, making gods of men.

Apoc. 21. 8.

10 *Presumption upon his mercy, to sinne, because he is mercifull:*) as most hypocrites do, though he haue saide plainly he will not be mercifull vnto such, *Deut. 29. 19. 20. 21.*

Rom. 2. 4. 5.

11 *Pride against God,*) setting our selues against his word, iudgements, or seruants with an high hand, as *Pharaoh*: or taking his praise to our selues, as *Herod*: or not considering our owne weaknesse, as *Peter*, *Numb. 15: 30. 31, 32. 33. 34. 16. 3. 4. 30. 31. 32. 1. Pet. 5. 5. Deut. 8. 17. 18. Luke 5. 8. Math. 26. 33. 35.*

12 *Hauiing other gods,*) whether the Pope of Rome, as all the Papists who reuerence his Word and Ordinances

E

aboue

aboute Gods : or any of the Saints,
whom they inuocate : or our bellies,
or Mammon, *Rom. 10. 14. Phil.*
3. 19. Math. 6. 24.



THE



THE SECOND COM- MANDEMENT.

Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing, that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: Thou shalt not bow downe to them, nor worship them: For I the Lord thy God am a ieaious God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me; and shew mercy vnto thousands in them that loue me, and keepe my commandements.



Vhich commandeth Gods outward worship, or the manner of Gods worship, with all the parts & means thereof, that we worship him onely according to his wil reuealed in his word.

Heere we are to examine how we walke on more conscionably.

IN a more carefull vse of all the ordinary meanes, of holinesse & parts of Gods seruice) as frequēting the word preached, which is a principal ordinary means both to beget and increase faith; reading, or hearing some part of it read daily, ^d meditation, conference, the vse of good bookes, company of the godly, ^e practise of the duties of piety, omitting no opportunity nor part thereof priuatly nor publikely; prayer duly, morning and euening at least (in the most humble manner) as the perpetuall morning and euening Sacrifice vnder the law. 2. *Tim.* 1. 6. *Math.* 25. 26. 27. 29. *Rom.* 10. 14. 17. 1. *Cor.* 1. 2. *Exod.* 29. 38. 39. *Dan.* 6. 10.

2 *Vsing the helpes ordained to bind and stirre vp our selues hereunto.)*

as { **1** Holy resolutions and purposes of performance of things in our own power, as *Iacob*, *Psal.* 76. 11.
2 ^f *Fasting*, to humble our selues and

^d Learne the way of diuine meditation.
^e Redeem the time in watching thy opportunities, and pursuing the with earnestnes vntil they be effected.

^f Acquaint thy selfe well with this duty, thou that wouldest be acquainted with the Lord, *Iam.* 5. 10.

and make our prayers more feruent when God cals vs thereunto, by some iudgement already vpon vs, or threatened ; or for obtaining some speciall blessings for our selues, or for the whole Church, or any member thereof, *Acts 13.2.1.Cor.7.5.*

*Esa.22. 12. 13.
Ezr.8. 21.22.
and 10.6.9.*

3 *Striuing for the maintenance of the faith*) that is, of Gods pure worship and truth, without any mixture of mans inuentions, or of any other corruptions, *Iud. 3. Deut.22.9.10.11.1.Tim.6.14.*

Abhorring all breaches of this commandement.

1 *Imagery of the true God, and Christ, or of fained Gods, Saints or Angels for any religious vse*) as Crucifixes and the like, *Deut. 27.15.*

2 *Euery outward representation, deuised by man, to bee either a part of Gods worship, or to teach some religious dutie :*) for all such likenesses are expresly condemned. *Nor the likenesse of any thing that is in heauen aboue, nor in the earth beneath, &c.*

Mar.7.7.

3 *All wil-worship,*) that is, all not warranted by the word of God, though done in neuer so good an intent, as in *Nadab* and *Saul*: for Christ is the only teacher of his Church, and sole ordainer of the meanes of his owne worship, *Col. 2. 22. 23. Numb. 15. 39. 40. Deut. 12. 32. Mar. 7. 7. 8. 9. Leuit. 10. 1. 2. 1. Sam. 15. 15. Math. 23. 10.*

All approbation of idolatrie.)

1 Presence.

2 Speech.

By { 3 Gesture.

4 Silence.

5 Keeping reliques, monuments, customes, or other remēbrances thereof vndefaced, which God being a iea- lous God cannot endure, *Iud. 23. Deut. 12. 31. Exod. 20. 5.*

5 *All knowne, auoidable, and vnnecessa- ry occasions of insnaring our selues or others in superstition,*) either by any of the for- mer kinds of approbation therof, or by vnnecessary traffick or familiaritie with Idolaters or false worshippers: or see- king help of, or fauouring them. *2. Cor. 6. 14. 10. 18. Ezech. 9. 2. 12. 14. & 10. 1. 11.*

1. Theff. 5. 22.

Rom. 1. 31.

2. Cor. 6. 14.

1. King. 19. 18.

Deut. 7. 25. 26.

& 12. 4. 29. 30.

Ela 30. 22.

Deut. 7. 2. 3. 4.

5. 25. 26. & 12.

4. 29. 30.

1. Cor. 5. 10.

6. *Adoring Saints or Angels*) as the Papists doe, *Acts* 20.25.26. *Apoc.* 19.10. 22.6.

7. *worshipping Sathan, by seeking to effect strange matters by meanes forbidden, or not warranted, or seeking after them that use such meanes.*) For Sathan is very ready when any homage is done vn-to him by practising such meanes, or seeking after them; as *Saul* seeking the Witch when as hee was forsaken of God: and to Sorcerers, as wee see by daily experience.

Esa. 8.19.20.

Apoc. 21. 8.

Deut. 18.14.

8. *Hypocriticall worship,*) as in

1 Outward ceremonies, or bare shewes of Religion.

2 Forwardnesse in small matters, omitting the most weighty, as the Pharises.

Mar. 23.23.25.

3 Halting betweene two religions.

1. King. 18.21.

9 Neglecting the seruice of God, or any part or meanes thereof, *Iere.* 48.10.



THE THIRD COM- MANDEMENT.

*Thou shalt not take the Name of the Lord
thy God in vaine: for the Lord wil not
hold him guiltlesse that taketh his name
in vaine.*



Ordaining the reuerent
and fruitfull manner of
performing Gods wor-
ship.

Here we are to view how
we runne on more cheerefully in these
duties.

I A reuerent vse of all the names of
God; which are all those things, whereby
he makes himselfe knowne vnto vs as by
names.

I Titles,

- as {
- 1 Titles, as God, Lord, *Deu. 28. 58.*
 - 2 Attributes, as mercy, truth.
 - 3 Ordinances, as Word, Sacraments, Ministry, *Acts 9. 15.*
 - 4 Creatures, as heauen, earth, sea, and all in them.
 - 5 Iudgements, {bodily.
 - 6 Mercies. {spirituall.

Taking occasion to consider of, and set forth Gods glory, shining in euerie one of them, vsing them to the ends he hath appointed.

o Heerein we are all principally defective.

2 *Swearing religiously,*) that is, by the Lord alone, and in matters of importance, onely p for his glory, our good, and the good of our neighbour, which cannot otherwise bee ended: and also with great aduice, lest we forswear, or at least, lest we take that glorious name in vaine, at which wee ought to tremble: & so performing our oathes faithfully, *Iere. 4. 2. Heb. 6. 16. Psal. 15. 5.*

p Looke well to these before thou take thy oath.

3 *In a more fruitfull use of the word, Sacraments, and other meanes of our salvation,*) that is, with feeling the power of sanctification by them, through mixing the with faith. *Luk. 8. 15. He. 4. 2.*

4 Pray-

^bLift vp thine
heart hereun-
to.

Ephe. 6. 18.

Col. 4. 2.

4 Praying with more ^b feeling, fervencie and faith, giuing thankes also with more cheerefulnesse.)

5 Sanctifying all Gods benefits, ordinances, and chastisements, with the workes of our calling, by the word and prayer,) that so we may haue a more holy vse thereof, 1. Tim. 4. 5.

6 Making bold and wise profession of euery part of Gods religion, gracing it by a holy conuersation,) as our Sauour and Abraham, who built Altars wherefoeuer he came, euen among the Infidels, in obedience to God as he commaunded, Rom. 10. 10. 1. Pet. 3. 2. 14. 15. Math. 5. 16. Iere. 10. 11. Dan. 6. 10.

7 Performing faithfully and constantly all our holy ^c purposes,) Psal. 50. 14. 116. 14 Deut. 23. 21. Psal. 76. 11.

^c Forget not
these, for God
will surely re-
quire them.

And contrarily mourning for, and abhorring all abuses of the glorious Name of our God, as

1 Carelesse vsing any of his Names in our common talke.) Deut. 28. 58.

2 Swearing lightly, or profanely, for which

which the Land mournes,) and much more for forswearing : as Zedechia, 2. Chron. 36.13.

3 *Blaspheming,*) by speaking basely or contumeliously of any of his names to his dishonor, *Leuit. 24.11.14. 16.*

4 *Cursing,*) for God hath giuen vs tongues to blesse with, and said, Blesse and curse not, *Iam. 3.9.10. Rom. 12.14.*

5 *Abusing Gods Religion,*) as his Word, Sacraments, or other ordinances (wherby he most familiarly shewes himselfe and al his goodnesse to vs, and would haue vs to make profession of him:) which is done not onely by neglecting of any of them, but

1 *Vsing them vnprofitably,*) without repentance, reformation of life, and an increase in holinesse. 2. *Thess. 2.10.11.12. Psal. 50.16.17.*

2 *Making a profession, yet liuing profanely, which make Gods enemies to blaspheme,*) 2. *Sam. 12.14.*

3 *Vsing them unreuerently, or scornefully.* *Acts 2.13.*

5 *Dissembling any part of the truth, where wee ought to professe it:)*

Hof. 4.2.3.

Iere. 23.10.

• These three next generall sinnes make the whole land to tremble.

Heb. 2.3.

^aThe general forgetting of our miraculous deliuerance, increaseth our sin to the vttermost, especially frō the intended inuasion; the long threatened day, the gun-powder plot. Our seuerall discontentments for the things we want, makes vs ordinarily to forget that we haue.

The very Gospel, with our prosperity so admirably continued, may cause vs all to break out into old *Iacobs* speech, *I haue enough, Ioseph is yet aliue.* What would not our Fathers haue forgone for the Gospel alone?

(it:) as *Peter* amongst the *Galathians*, whereby many were drawne into the like dissimulation, *Gal. 2. 12. 13. Rom. 10. 10. Dan. 3. 12. 17. 18.*

5 *Vnseasonable or crafty profession.* *Phil. 1. 15. 16. Prou. 23. 9.*

6 *Lightly passing ouer Gods iudgments:*) as the *Egyptians*, who were thereby prepared for vtter destruction.

7 *Receiuing his benefits vnthankfully, or requiting them unkindly:*) as *Saul* the kingdome, and the Husbandmen the Vineyard. *1. Sam. 15. 17. 18. 19. 2. Sam. 12. 7. 8. 9. 10. Esa. 5. 1. 2. 3. 4. 5. 6. 7. Math. 21. 33. to 43.*

Publike, as	{	1 Gospel.
		2 Prince.
		3 Peace.
		4 ^a Deliuerances.
		5 Prosperitie.

whether	{	1 Soule.
		2 Body.
		3 Goods.
		4 Friends.
		5 Name.
		6 Labours.

8 *Abuse of our Christian liberty,*)
though in things of their owne nature
indifferent, *Rom. 14. 13. 1. Cor. 8. 9.*

- By { 1 Grieving the godly, *Rom. 14. 15. 20.*
2 Causing the weake Christian to
stagger. *1. Cor. 8. 7. 10. 11. 12. 13. Rom. 14. 13. 20. 22. 23.*
3 Nuzling the ignorant in super-
stition. *1. Cor. 8. 7. 10. 11. 12. 13.*
4 Hardning the idolater. *1. Cor. 8. 7.*
5 Giuing occasion to the wicked
to blaspheme. *Rom. 2. 24.*

9 *Breach of our Vowes and Covenants
with God:*) as that of Baptisme, and e-
uer since in all our deliuerances, and at
our receiuing the Sacrament. *Eccle. 5. 3. 4. 5.*

Deut. 23. 24.

THE

THE FOURTH COMMAN- D E M E N T.

Remember thou the Sabbath day to keepe it holy; sixe daies shalt thou labour and do all that thou hast to doe, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no manner of worke, thou, nor thy sonne, nor thy daughter, thy man-servant, nor thy maid, nor thy beast, nor thy stranger that is within thy gates: for in sixe daies the Lord made the heauen and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and halloved it.



His Commaundement in-
ioyneth vs to obserue the
time of Gods solemn wor-
ship. Here we are to confi-
der well how we grow in a consciona-
ble practise of all the duties of the Sab-
bath.

I Before the assemblies.

*I Remembring the Sabbath before it
come,) that wee may dispatch all our
owne*

owne works in the fixe daies, to attend better the right sanctification thereof, according to the caueat, *Remember*: so to consecrate it as a glorious day vnto the Lord, to honour him, not doing our owne waies, nor seeking our owne will, nor speaking a vaine word. *Esa.* 56. 2. 4. 5. 6. 7. *Esa.* 58. 13. 14.

2 *Preparing our selues thereunto,*) either the day before, ^d or rising early in the morning, so far as we are well able; and that by examining our hearts and conuersations, especially for the weeke before, both by the Law and Gospell, as leisure permits, and so reconciling our selues to God, renewing our holy purposes of walking more conscionably after we haue cleansed our hearts and hands by repentance. *Gen.* 35. 2. 3. 4. 5. *Eccl.* 4. 17. *Exod.* 19. 14. 15. 22. *Leuit.* 10. 3. & 22. 3. 1. *Cor.* 11. 28. 31. *Mat.* 5. 23. 24. *Psal.* 26. 6. *Ezr.* 7. 10. *Esa.* 56. and 58.

^d As thou desirest the blessing of the Sabbath, so resolve by a constant purpose euer to performe this worke of preparation, according to these places, and try whether the Lord will not perform his promise abundantly.

3 *Making seruent prayer,*) for,
 { 1 Forgiuenesse of our particular sins.
 { 2 Increase of those graces, which we most stand in need of.
 { 3 That the Preacher may bee fitted
 so

So to speake, and we to heare, as
 may be most to Gods glory, and
 our saluation.

2 *At the Assemblies.*

Eze. 46. 10.

Psa. 1. 10. 3. 40

8. and 95. 1. 6.

Deut. 33. 3.

Esa. 2. 3. 49. 23

Act. 20. 9. 10.

1 **B**Eing present with the first at all publique assemblies of the Church, with cheerefulnesse and reuerence, as before the Lord of the whole earth,) both to declare our loue and thankfulnesse, and for the good ensample of others, affraid of the least vnseemely gesture, or being overtaken by sleepe, drowlinesse, or any wandring thought.

2 *Ioyning with the congregation in e- uery publique action, according vnto due and holy order, chiefly in our hearts;) as being one body of Christ, of one hart, and of one soule, 1. Cor. 12. 12. Acts 2. 46. 4. 32.*

We this thou
 that complain-
 nest of thy
 weak memo-
 ry. Psa. 27. 8.
 and 40. 8.
 Eze. 8. 9.

3 *In hearing, applying, each speech as spoken of the Lord to vs particularly,) and labouring to be rightly affected with it. Thus;*

1 **H**umbling for reproofes & threats against sinne, whether our owne or others, as members of the same body, or in danger thereof, Acts 2. 37. 2. Chron. 37. 27. 2 Re.

2 Reioycing in all the promises.

3 Thankfull for the mercies.

4 Desirous of the graces.

5 Resolute to walke in every good way, to depart from the euill. *Psalm. 27. 8. Exod. 24. 3.*

This is the best art of memory; for those things which do soundly affect, as exceeding ioyes, grief, hatred or desire, doe leave the deepest impression in vs, & so stick longest in memory.

4. Waiting for the blessing to be put on vs. by the Minister, neuer departing before it be pronounced. *Num. 6. 23. 27. Ezek. 46. 10.*

3 After the Assemblies.

1 Meditating on the whole sermon in order as 1. Text. 2. Oc-

casion, meaning, diuision. 3. Doctrines severally, by marking the Text, and how they were gathered out of it.

4. Proofoes or reasons of the seueral doctrines. 5. Vses. 6. Applying it better to our selues, trying what worke euery part hath in vs.

2. Conferring of the same in the same order, with our Families or others.)

F

The

Lord open
our eyes, that
we may see
his glory.

Be not neg-
ligent herein.

Ma'. 3. 16.

Luke 24. 14.

Mar. 4. 15. 25.

The benefit whereof is most euident by experience, both herein, & in euery trade and science; for those who confer most, are euer most expert: besides that hereby the godly doe kindle zeale in one another; and contrarily without it, we are made drowsie and vnprofitable hearers, letting Sathan steale away the seed out of our harts: so giuing him aduantage to accuse vs before the Lord, for despising his holy word, or at least taking his name in vaine, *Mat. 13. 19.*

3 *Private Catechising our Families, teaching and examining them in the principles and grounds of religion.*

Rom. 1. 20.

a Lord open
our eyes, that
wee may giue
thee glory.

4 *Meditation upon the Creatures.*

{ 1 Generally to be 1 Wisdome:
hold the Lord in 2 Power:
euery one of them 3 Goodnesse:
that is, his 4 Prouidence:

{ 5 Iustice.

2 Specially by considering these things more fully in their seuerall ends and vses, or as the Scriptures apply them.

Act. 8. 28. &
17. 11.

5 *Private reading of* { *Scriptures:*
(Holy Bookes)

6 *Singing*

6 Singing Psalmes. I am. 5. 13.

7 Exercising then principally the works of mercy) visiting others,

1 Instructing:

2 Exhorting:

3 Admonishing:

by 4 Reproouing:

5 Comforting:

6 Collecting:

7 Relieving:

Rom. 15. 14.

1. Theff. 5. 11.

14.

1. Cor. 16. 1. 2.

Avoiding as warily all the breaches of the Sabbath: as

1 **D**oing any worke more then holy & necessary) whether taking iournies, (as to Faires, Wakes, or whatsoeuer) for pleasure or profit, E. 58. 13. 14.

2 All vaine delights and sports, hindering godlinesse, immoderate feeding, or whatsoeuer may make vs heavy or unfit for the seruice of God, Rom 12. 11. Deut. 28. 47.)

3 That ordinarie good fellowshippe, in tippling, vaine talke void of edification, and much more all open profanenes, Ephe. 4. 29. Col. 4. 6.

4 Neglect of any of the former duties of the Sabbath.



THE SECOND
Table commanding du-
ties of love to our
Neighbour.

THE FIFTH COMMAND-
MENT.

*Honour thy Father and thy Mother, that
thy dayes may be long in the Land which
the Lord thy God giueth thee.*



Herein the Lord takes
order for preserving the
honour and dignitie
which he hath bestowed
vpon euery one, espe-
cially vpon euery Superior.

Here

Here we are to examine how we perform these duties.

1. Towards Superiours.

- 1 Honour } belonging to them.
- 2 Obedience }
- 3 Thankfull requiting) at least in these three,

- 1 Acknowledgement.
- 2 Hearty affection.
- 3 Prayer. 1. Tim. 2. 1. 2.

Rom. 13. 1. 7.
1. Pet. 2. 13. 14.

1. Sam. 10. 26.
2. Sam. 21. 17.

2. Towards Equals.

- 1 Reuerent estimation) as of brethren or sisters, preferring them before our selves.

Rom. 12. 10.

3. Towards our selves.

- 1 Maintenance of our reputation, according to our places, walking uprightly in every duty to grace our profession.) For our honour standeth in our walking religiously towards God, rightcoulsly towards men, soberly and

Phil. 4. 8.

discreetly in regard of our selues, and so without reproofe.

4 Towards all Inferiours.

1 **S**hining before them in a holy conuersation with all gravity, according to our place, as our Saviour and Paul, Mat. 11.29. Phil. 3.17.

2 Yeelding to them in good things, as Naaman, 2 King. 5.13.14.

3 Afraid to despise the basest of them, as Iob, 13.31.

I Magistrates speciall duties.

1 **P**romoting the Religion of God, and all true Godlinesse with all their power, defacing the contrary, and discountenancing all ungodlinesse, as David, Iehosaphat, Hezekiah, Iosiah, Nehemiah, Ezr. 7.2.3. To. 27.2. Chr. 15.12.13. Nehe. 13.17. and 22.

2 **P**rocuring each way the good of the people committed to them, as tender nursing fathers, repressing the wicked: being carefull that all holy meanes bee used for the saving of euery soule, and all hinderances thereof remoned.

* Behold your heavenly patternes that your selues may become such samples to all posterity, and let all Gods seruants say Amen.
Eia. 49.23.
Eze. 34.1.
Rom. 13.4.

Being

- being
- 1 Men of courage.
 - 2 Fearing God.
 - 3 Dealing truly.
 - 4 Hating couetousnesse.
 - 5 No accepters of persons.

Deut. 16. 19.
20.
Exod. 18. 21.
Deut. 1. 17.

2 Duties of them that are under authority.

1 **A**cknowledgement of their authority from God, and the severall benefits which we enjoy thereby, though the person should be wicked:) as David of Saul; yea an infidell, as our Sauour of Caesar.

2 Paying and performing cheerefullie vnto them all subsidies, seruices and due impositions, Mat. 22. 21. Rom. 13. 6. 7.

3 Duties of all them that excell in any gifts, outward or inward.

1 **T**hat our hearts bee not ^apuffed vp thereby, as is ordinary in each estate, but that wee acknowledge them to bee from God, and so be more humbled by them, as hauing more to bee accountable for giuing God all the glory,) as Iacob.

a Try thy hart and feare.

Deut.

Dent 17.20. Luk. 12.48. Gen. 32.9.

2. That we imploy them all carefully, as the talents committed to us to that end, as may be most to Gods glory, and the benefit of his people; as *Iob*, and the Primitiue Church did. *Mat. 25.26.27. Iob. 29.12. 13.31. Acts 2.44.45.4.32.*

4 Ministers duties.

1 **V**aiting for a lawfull calling, labouring to be furnished with all gifts, for the happy discharge of their function.

2 **A**pplying their gifts as may bee most to Gods honour, and the good of their people, watching over euery one faithfully, by teaching, admonishing, exhorting, publikely and priuately, day and night. *2 Tim. 4.1.2. 1.20.18,19.20.21 to the end, chiefly 31.*

3 Labouring to goe before them in all holy example) in conuerlation and suffering, both in themselves and family, afraid of giuing the least offence: but framing themselves to all, to become all to all; (viz. in all things in their own power) the more easily to win all.

5 Peoples

Heb. 5.4

a Pauls ensample at Ephesus for three yeeres together, is the golden picture of a faithfull Minister, and wil be required of euery one according to their ability.

1. Pet. 5.3.

1. Tim. 3.4.

2. Tim. 3.10.

1 Cor. 9.19.23

21.22.

5. Peoples duties towards their Pastor.

1 **S**ubmission) to be taught and guided by him, knowing his voice; imitating, as Christs sheepe, his holy doctrine and conuersation.

Heb. 13. 17.
Ioh. 10. 4. 27.

2 **G**iving him double honour,) not onely by hauing him in singular loue for his workes sake, but also by ministering such maintenance vnto him, as is conuenient both for his person and calling.

1 Tim. 5. 17. 18
Gal. 4. 14 15.
and 6. 6.

3 **N**ot following strangers, either false Prophets, or bringing false doctrine, Ioh. 10. 5.

1 Cor. 9. 6. 7. 8.

6 Husbands duties.

1 **W**ise gouernment,) as the head, & as Christ ouer the Church; honoring the wife as the weaker vessel, especially in couering & bearing with her infirmities, as *Abraham*; carefull to please her in whatsoeuer may bee to her edification & saluation, maintaining her authority & honour amongst her seruants, children, and all others.

Rom. 15. 2.
1. Cor. 7. 33.
& 10. 33.

1. Pet. 1. 7.

2 **T**ender loue,) as in Christ towards his Church. Eph. 5. 25. Pro. 5. 18. 19.

2 Good

3 *Good husbandry,*) in providing wisely all necessaries for the whole house and dispensing them aright, 1 Tim. 5, 8,

7 *Wives speciall duties.*

1 *Subiection to her husband,*) as to her head, and as the Church to Christ, afraid to offend or dishonour him, Eph. 5. 33, & 5, 22, 24, Gen. 3, 16.

2 *Loialty or faithfull love,*) desirous to giue all holy contentment to her husband: Pro. 5. 19, 1 Cor. 7, 3, 4.

3 *Helpe for this and the better life,*) Gen. 2, 18.

8 *Parents duties.*

1 *Education of their children:*) 1, In the feare of God, 2, In some honest trade painefully: Ephe. 6, 4,

2 *Provision for Children for the time present and to come,*) else they are worse then Infidels) and so taking care by Will to leaue their houses in order, respecting the first borne sonne, vnlesse there be iust cause to the contrary. Deu. 21, 15, 16, 17.

1 Tim. 5. 8.
2 Reg. 20. 1.
2 Cor. 12, 14

3 *Moderate*

3 Moderate correction.)

by { 1 Word, *Prou. 13, 24,*
2 Rodde, admonishing euer with-
all out of Gods word without
bitternesse, *Prou. 22, 15, and 23,*
13, and 29, 15.

Eph. 6. 3.

9 Childrens duties.

1 **R**euere and louing obedience.)
Ephe. 6, 1, Psal. 127, 4, 5.

2 Thankfull requiting:

{ 1 Being a crowne to their Parents by
their good behauiour, so comforting
them.)

Prou. 17. 6.

By { 2 Aiding and relieuing them,) as Io-
seph, *Gen. 45, 10, 11.*

{ 3 Being carefull for their honour in
life and death, *Gen. 25, 9, & 50, 2, 3,*
6, 10.

10 Masters duties.

1 **D**ealing equally and mildly with
their seruants,) as hauing them-
selues a master in Heauen, as *Iob, Ephe.*
6, 9, *Iob 31, 13.*

2 Carefull prouision, First for their
soules, and secondlie for their bodies,

vsin g

using to pray with their Families daily.)

Psal. 127. 1. 2. & Tim. 4. 4. 5. Jer. 10. 25.

3 Paying their wages duly with the better. 1 Tim. 5. 4. Lev. 19. 13. Jer. 22. 13.

II Servants duties.

1 Faithfulness for their Masters profit, with al wisdome to doe all things for the best, with al care & fulnesse; as Jacob, Eleazar, Joseph. Tit. 2. 10.

2 Subiection: and this

§ 1 In service Col. 3. 32.

§ 2 Abiding correction) as the Angel bids Hagar. Gen. 16. 8. 9. 1 Pet. 2. 19. 20.

12 Schoolmasters duties.

1 Practising painfully and constantly the most profitable courses, for the speedier furnishing their schollers with the best learning and manners, to the greatest good

§ 1 Schollers
of the § 2 Church.

§ 3 Countrey.

2 Drawing them on by love, and honest emulation, with due praise and rewards, using moderate correction, and abhorring

a Be not ashamed to enquire of all, & follow the best, using any approved helpe that God shall offer
Rom. 12. 7.
1. Cor. 12. 31.
& 14. 12.

horring^b cruelty.) Ephe. 6.4. Col. 3.21. Pro. 12.10.

3^c Indeuouring especially to be a pattern to them of all vertue constantly (as be- ing alwaies in their eyes) and chiefly of faithfulness in their calling, with holy gra- nity and authority, auoiding ouermuch fa- miliarity:) so to procure more true re- uerence to themselves, and blessing to their Schollers, Psal. 101.2. 1 Tim. 4.12.

b Correct not in anger, but preuent by wisdom, tho- row costancy of obseruing orders chiefe- ly & wise foresight.
c Maintaine hereby thy authority, or thou indan- gerest all

13 Schollers duties.

1 Strife to excell their fellowes.

in { 1 Learning.
2 Manners.
3 Obedience.
4 Loue to their Master.

1 Cor. 12.31. & 14.12. Phil. 4.6.9.

THE



THE SIXT COMMAN- DEMENT.

Thou shalt not kill.)

Commanding by all meanes { Body.
to preserue life of { Soule.

*Here wee are to examine how wee endea-
uour to performe all these duties
with more conscience.*



Hich may preserue or
make this present life
more comfortable

1 *Procuring and vsing
all helpes thereunto, as
wholsome diet & cloathing,)* 1 Tim. 5, 23.

2 *Holy mirth, & reioycing in all our la-
bours, and at all times in the Lord.)* Prou.
14, 30, & 15. 13. 15. & 17, 22. And this
by keeping alway a good consci-
ence

a Learne well
this lesson, if
thou wilt find
heauen vpon
Earth.

ence, especially in our particular calling, which is a continuall feast: for the ioy of the Lord is our strength, causing good health; and a principall part of our portion in this life, and of the beginning of the Kingdome of Heauen: 2 Cor. 1. 12, Nehe. 8, 10, Prou. 17, 22, Eccl. 3, 12, 13, & 5, 17, 18, 19, Rom. 14, 17.

3 Seeking all holy meanes of refuge, against all violence and danger :) (as our Sauour) especially flying to the Christian Magistrate, as to Gods Lieutenant.

Rom. 13. 4.
Prou. 22. 3.
A&. 25. 11

4 Helpe of the Physician and Surgeon:) Mat. 9, 12,

5 Exercise:)

6 Auoiding as warily al things hurtfull and perillous,) as

1 All contagious diseases:) Pro. 22. 3.

2 All euill purposes against our selues, or naughty wishes upon discontentment,) and therein flying all pro-uocations, furtherances, and occasions thereof, especially solitarinesse or reasoning with the temptation, or any way harkening thereunto: getting our selues seriously to our calling, or such part

b Obserue this wel, thou that art any way afflicted in minde.

part of it, wherein wee can take most delight: to honest company, meditation of Gods mercies and speciall fauours; reading, praying, singing Psalmes, or the like good exercise, to turne our thoughts another way. 1 Pet. 5.8.9. 1am. 4.7. Gen. 3.1.2.4.6.7.

After wee haue sought the Lord and tried these meanes, if they do not preuaile, wee are to adioyne the aduice of some faithfull Physician: lest the distemper arise from the body, without the cure whereof the mind cannot bee perfectly relieved. And further also if need shall so require, to seeke the counsell of some godly experienced spiritual Physician, to whom we may fully disclose our trouble: for a griefe disclosed is halfe cured.

1 Rash adventures, without a warrantable calling. Mat. 4.6.7.

2 Worldly grieffe, which drieth vp the bones, and causeth death. Pro. 17.22. 2 Cor. 7.10.

3 Anger and enuy, which are the rotting of the bones, Pro. 14.30.

4 Surfetting, intemperance, and excessive.)

cesses) which kill more then the sword, being causes of innumerable diseases and griefes, *Pro. 23. 29. 30.*

7 *Prouoking others to the hurt of our selves* as Ioseph did the King of Egypt, *2 Chro. 35. 20. 23.*

2 *Concerning the life and comfort of our neighbours.*

1 *Earnestly seeking peace with all men,* (so farre as it is possible) as Abraham & David. *Ro. 12, 18, 1 Pet. 3, 11.*

And to this end, labouring to attaine to these vertues, which are most auailable to gaine loue euen from our very enemies, and doe much adorne Christianity: as

1 *Curtisie without dissimulation*) as Abraham to the Hithites, *Gen. 23, 7, 12.*

2 *Meekenesse*) in suffering, forgiuing and forgetting wrongs, leauing vengeance to God, *Rom. 12, 19, Eph. 4, 32.*

3 *Labouring to overcome enemies by kindnesse*;) seeking occasions to gratifie them, at least praying for them that they may obtaine mercy, & haue

G

their

1 Pet. 3. 8.

their hearts changed, Rom. 12.20.21.

4 Dealing iustly with all,) that we may weare their reproch as a crowne, as Iob, Samuel. Iob 29.14. 1 Sam. 12.3.

5 Abounding in compassion and good works,) as our Sauour, Mat. 14.14. and 15.32.

6 Aduenturing boldly, in all Christian wisdom, for their defence and deliuerance, and much more for the Church of God, and our Country,) as Abraham for Lot, Dauid for Israel.

7 Offering and seeking reconciliation, where it may stand with the credit of the Gospell, and saluation of the party and others,) Mat. 5.23.24.

2 Auoiding as carefully all occasions of the contrary, as

1 In heart.

1 **V**Naduised anger,) whereby wee first giue place to the diuell to enter into our hearts. Mat. 5.22.

2 Malice or hatred) which is murder before God, especially Caines hatred for the good things we see in men, wherein they goe before vs, and so re-
prooue

Iob 31.16.29.

Acts 9.36.

Acts 10.38.

a Be sober & watch Eph.

4.27.

a Examine thy conscience well herein, thou that hatest any loue of the Gospell.

1 Ioh. 3.12.

prooue vs; or for telling vs our faults, although wee pretend other causes of our hatred. This is the ordinary sin of the world, *Mat. 10. 22. Iob. 13. 17.*

Psal. 38. 20.

In words.

1 *Rawling and rayling, as Shemy*

2 Sam. 16. 7. 8. 1 Cor. 5. 11. & 6. 10.

1 Cor. 5. 11. & 6. 10.

2 *Crying out against others; uncharitably, or reuiling) Eph. 4. 31.*

3 *Threatning or scoffing at them) Esa. 58. 9. Gen. 21. 9. 37. 19.*

In deeds.

1 *Fighting, blowes, maimes, danger. Leui. 24. 19. 20.*

1 *Punishing vnmercifully,) Deut. 25. 3.*

2 *Oppressing the poore,) to make them weary of their liues, Iere. 22. 17.*

2 *Cruelty;*

3 *Denying helpe or reliefe) as the Priest and Leuite, Luk. 10. 31. 32.*

4 *Betraying others,) as Iudas.*

G 2

2 Shed.

Gen. 4. 8.

3 *Shedding of innocent blood,*) which defileth the land, and cryeth for vengeance, *Num. 35. 33.*

1 Any weapon, as *Joab* slew *Abner*, *2 Sam. 3. 27.*

by 2 Poyson, enchantment, destroying the conception, or any secret practice.

3 Consent, as *Saul* to *Stephens* death, *Acts 22. 20.*

Num 35. 31.
1 King. 2. 31.

4 Saving the wilfull murderer.

2 *Concerning our soules or spirituall life, wee are to examine how wee increase in care.*

1 **F**OR the saving of our owne soules, by

1 *walking more warily in this narrow way of life.*) *Pro. 16. 17.*

2 *Auoyding all those things which tend to the destroying of our soules.*) And that so much more carefully, as the soule is more excellent then the body, eternall life then this, & eternall death more fearefull: as

Mat. 16. 26.

1 To live in any one known sinne:)

For the wages of the least is death eternall, and will certainly destroy the soule, if it be liued in with delight.

Rom. 6. 23.
Ga. 3. 10.
Psal. 34. 16. 21.
Pro. 11. 16.

Ezek. 18, 11, lam. 2, 10, Mat. 5, 19, 1 Iohn 3, 8.

2 To neglect any meanes ordained to saluation,) as hearing the word preached ordinarily, reading, Sacraments, prayer, &c. whereby men become dead, hauing a name to liue, or at least lose their ioy or feeling. Heb. 2, 3, Num. 9, 15, 16, 17, 18, Apoc. 3, 1, Psal. 51, 10, 11, 12.

2 Concerning the saluation of others.

1 Taking euerie^a occasion which the Lord offereth for procuring or furthering the saluation of others: and so pleasing all, in that which is good to edifie;) because hee that winneth soules is wise, and shall shine as the brightnesse of the firmament for euermore: but hee that gathereth not with Christ scattereth; and to him that knoweth to do well and doth it not, to him it is sin.

^a Take the opportunity presently when God offereth it.

1 Cor. 10. 33. Pro. 11. 30 Dan. 12. 3. Lam. 4. 17. Luk. 11. 23.

2 Beeing afraid of hindring the saluati-
on of any one, and much more of beeing any
cause of their damnation or fall;

1 Cor. 8. 11.

1 Giving offence through our scan-
dalous liues, or euill ensample, or
by the abuse of our Christian liber-
ty.) Mat. 18. 6. Rom. 14. 15. 1 Cor.
10. 28.

2 Prouoking others any way to sinne)
as Iosephs brethren, Dauid in the
murder of Uriah.

3 Incouraging or praysing others in
their sinne) as the false prophets
crying peace; Hab. 2. 15.

By 4 Consenting any way to the sinne of
others) as the Beniamites, and
the company of Corah. Ro. 1. 31.

5 Not testifying our distyke so farre
as wee may conueniently, and hin-
dering) Eze. 33. 7. &c.

6 Not punishing according to our au-
thority) but rather winking at
faults, or vsing too much le-
nity, as Ely, Num 25. 4. 1 King.

20. 13. 1 Sam. 2.

3 Mour-

3 Mourning for the fearfull murders of innumerable soules, by all sorts to whom they are committed) but especially by all kind of vnconscionable Ministers making a prey of the Church, as

1 Idoll Ministers, or blinde guides.

Hos. 4. 6. Mat. 15. 14.

2 Negligent or carelesse Pastors, *Esa.*

56. 10. Zach. 11. 16. 17.

3 Corrupt teachers, as the Pharises,

Mark. 7. 13. 2 Tim. 2. 16. 18.

4 Flatterers, as the false Prophets, crying peace, peace. *1er. 6. 14.*

5 Stirring up all to whom others are committed, to be more conscionable for the saluation of their (oules) 1 By admonish-

ing, 2 Exhorting, 3 Reproouing, 4 Instructing, by Catechising or procuring other meanes, 5 Giuing good ensample, 6 Compelling to outward obedience and submission to the meanes, as

Abraham, Iosua, Hester, Nehemiah, Cornelius. Gen. 18. 19. Ios. 24. 15. Neh. 13. 15. to 22. & 8. 1. 3. 8. Hest. 4. 15. Acts 10. 2. 24. 33.

33.

a Awake thou that deligh'tst in sleeping, Abels blood cries for vengeance from the earth.

Where will you hide you when Christ comes to aske you an account of eue-ry soule?

Exod. 20. 10. Ephe. 6. 4. 9.

THE



THE SEVENTH COM- MANDEMENT.

Thou shalt not commit adultery.)



Herein the Lord commands his people to be a chaste and an holic people.

*Here wee are to examine, 1. how wee
increase in*

C*Hastity,*) possessing our vessels in cholineffe and honour, both in the single and married estate, by vsing carefully these helps and preseruatiues. 1. *Thes.* 4. 4. 5.

1 *Modesty*) obseruing Christian comelineffe, to expresse the holineffe of our hearts: *Iob* 31. 1. and that (1) in
all

all our words, *Gen. 4, 1, Psal. 51, 1*, (2) be-
hauour, *Gen. 24, 46*.

2 *Temperance*) in the sober vse of our
diet, sleepe, and pleasures; to vse them
onely so farre foorth, as they bee not
prouocations to the flesh, nor hinde-
rances to holinesse: otherwise, to abate
them, *1 Cor. 9. 27*.

*Pro. 23. 29. 33.
1 Cor. 7. 30. 31
Gal. 5. 13.*

3 *Painfulnesse in our speciall calling*)
with instant praier, giuing thanks for
that grace we haue attained to.

*1 Cor. 7. 17. 24
Psal. 91. 11. 12.*

4 *In the single estate, taking the benefit
of holy marriage when other meanes auaille
not.*) *1 Cor. 7. 2. 9.*

Observing therein;

1 Equality for { 1 Religion, *2 Cor. 6.*
14. *1 Cor. 7. 39.*
2 Age.
3 Parentage or con-
dition.

*Gen. 2. 18. 20.
& 6. 2.*

2 Right ends for { 1 Auoiding of in-
continency.
2 Mutuall helpe, &
comfort, chiefly
to attaine eternall
life.

1 Cor. 7. 2.

Gen. 2. 18. 20.

3 The

Gen. 1. 28.
Mal. 2. 15.

3 The increase of
the Church in
the yonger sort.

3 That there bee no such neerenesse
of bloud, as Gods Law condemnes.
Leuit. 18

4 Consent (1) of parents. *Deut. 7. 38*
1 Cor. 7. 38, (2) Of parties themselves.
Genes. 24. 57.

2 Abhorring,

Not onely those monstrous kinds
of vncleanesse which ought not to
bee named amongst Christians, as for-
nication, adultery, incest, rape, Sodomy,
and the like, which the very light of na-
ture condemnes, but euen,

1 *All wantonnesse alone or with o-
thers.*) *Rom. 13, 13, Ephe. 5, 3, 4,*

2 *Nocturnall pollutions, comming of
excesse.*) *Deut. 23. 19.*

3 *Voluptuous abuse of the marriage
bedde,*) otherwise then for some of the
right ends of mariage before mentio-
ned. Or not obseruing duly,

§ 1 The naturall time of separation.

§ 2 Of solemne humiliation) when
the

Eph. 5. 3.
Deut. 22. 21.

Leuit. 18. 19.
Ezek. 18. 6.

the Bride & Bride-groom are to leaue the mariage chamber, *1 Cor. 7, 5, 10th 2. 16.*

3 *Shunning warily all causes and occasions of vncleannesse,) as*

{ *1 Within vs, all vnpure thoughts and lusts,) which are the adulteries of our hearts. Mat. 5, 28, & 15, 19.*

Iob. 31. 1:

2 *without vs, all prouocations,) as*

{ *1 Surfeting and drunkenesse,) immoderate eating and drinking, or of such thinges as stir vp lust, and at vnseasonable times. Pro. 23, 32, 33, Ezek. 16, 49.*

We pray that God would not leade vs into tentation: therefore we may not cast ourselues into it by any of these occasions.

2 *Idlenesse, and sluggishnesse,) as in Sodome, Dauid.*

3 *Pride,) appearing in face, haire, apparell, or behauiour: as in the women of Iudah before the captiuitie, Esa. 3. to the end, Ezek. 16, 49, Ier. 4, 30, Ezek. 23, 40.*

4 *Societie with lasciuious persons,) which are infectious, Gen. 39, 10, Pro. 5, 8.*

5 *Lewd books or Balads,) fitter to be burnt, as Act. 19. 19.*

6 *Filthy talke or foolish iesting,) bewraying an vncleane heart, and corrupting others. Mat. 12, 35, 36, 1 Corinth. 15. 33.*

Pro.

Gen. 39. 7.
2 Sam. 1. 2.
Iob. 31. 1.

a Thogh these
seeme but
sparks which
cannot hurt,
yet they will
kindle a fire
which will
burne downe
to hel, vnlesse
they be quen-
ched in time,
or altogether
preuented,
which is the
surest.

Prou. 5. 8. & 7.
8. 25.
1 The. 5. 22.

Proverb. 7, 14, 21, Ephe. 5, 3, 4, 5, 12.

7 *Wanton lookes*) from eyes full of
adultery, as in *Putiphars* wife, *Dauid*.
2 Pet. 2. 14.

8 *Wanton pictures, playes, gestures, dan-
cing, or dalliance,*) of the very beholding
whereof, euery ones conscience will
tell him the danger, when it is truly
awaked, at least for breeding wanton
thoughts, and lusts, condemned by
our Sauour, *Mat. 5. 28. Pro. 7. 13. Mat.*
14. 6. 7.

9 *Wearing of apparell contrary to our
(sex,) as man to weare the womans ap-
parell, or the woman the mans, Deut.*
22, 5.

10 *Vnlawfull dinorce or separation.)*
Mat. 5, 32, & 19, 9,

11 *Private company of man, and wo-
man together,) though otherwise both
honest, and intending no euill. Prou. 6,*
27, 28, 29.

4 *Increasing in a holy iealousie ouer our
selues,) so running away from each oc-
casion, and the least appearance,*

For feare
of

1 The Lord who seeth
our harts, and will ac-
cept vs according to
our feare.

Iob 31.4.

2 Sathan, who will ac-
cuse, *Apoc. 12.10.*

3 The wicked, who will
bee hardened, or blas-
pheme, or both.

Ier. 23.14.
2 Sam. 12.14.

4 The godlie, who
are reproched by the
fall of any professing,
will bee also grieued,
1 Cor. 5.2.

Gen. 34.30.

5 Our selues, because
our conscience will
bee wounded, and
witness against vs.
And also for the cor-
ruption of our hearts,
which is like to tin-
der or gunpowder if
a spark fall thereinto.

Ier. 5.19.

THE



THE EIGHTH COM- MANDEMENT.

Thou shalt not steale.)

B Nioyning the preferuatiō
and increase of our owne
goods, or outward estate,
and also of our neighbors.

Heere wee are to examine,

I *How wee labour to maintaine our
estate holily and honestlie, accor-
ding to our place and calling, walking in
all these duties more carefully.*

II *Painfulnesse in our particular cal-
ling,) as Iacob in Labans seruice; Paule
both in his Ministeric, and to get his li-
uing, vsing double paines early or late,
to recompence the time spent, in the
seruice of God; as in gathering Manna
before*

before the Sabbath, that they might rest that day: so laboring to liue of our owne, and dwelling in our calling with God, we shall be fed assuredly, *Ephc. 4, 28, Acts 20, 31, 2 Thes. 3, 8, 9, 12, Psal. 37. 3, Exod. 16-22, 23.*

Gen. 31. 6. 40.

Prou. 5. 15.

2 *Thrift,*) putting all things to the best, looking warily that nothing bee lost: as our Sauour, who gaue charge for sauing the crummes, though hee was able by his word to prouide what he would, *Ioh. 6. 12.*

3 *Contentation,*) with that estate wherein the Lord sets vs, being assured that he seeth that estate to be best for vs, liuing within our compasse, depending onely vpon his prouidence, without distrustfull care, and much more without brepining or murmuring, as the Israelites in the wildernes; being certainly perswaded that hee will not faile vs of that which shall bee best for vs, in his due time: so vsing the world, as though wee vsed it not, *1 Tim. 6, 8, 1 Thes. 4, 11, 12, Heb. 13, 5, 6, 1 Cor. 7, 31.*

a Hold fast in
time of triall
and wait.
b Stand in
awe, tremble
& sinne not.

4 *Peaceablenesse,*) auoiding law and contention, vsing all honest meanes
to

Mat. 5. 5.
I Cor. 6. 7.

to get and hold our owne with peace if it bee possible; remembering that the meeke shall inherit the earth, putting vp some wrongs, as *Abraham* to *Lot*.

5 *Dealing uprightly,*) beeing sincere both in word and deed, such as in whom is no guile, as *Nathanael*.

2 *Wee are to examine, whether wee endeavour to imploy our goods aright according to Gods will.*

Exo. 35. 22. 29.
& 36. 5. 6.
I Chr. 29. 7. 9.
Gen. 44.

1 **T**O the promoting and maintenance of Gods true religion and service,) as at the building of the Tabernacle and Temple, euery one brought their gifts of the best things; and so in all the Sacrifices: the women ministring to Christ; and the Primitiue Church, *Acts* 2, 44, & 4, 32.

Esa 23. 18.

For this is the honor due to God of al, & the chiefe end of our riches: otherwise, Idolaters shal condemne vs, who haue bin euer deuout herein, as the *Israélites* at the making of the goldē calf, & *Papists* at this day, *Pro.* 3, 9, *Mich.* 6, 6, 7.

2 To the honest maintenance of our selves, and families, 1 Tim. 5. 8, as the vertuous hufwife, Pro. 31. 15. 21. 23. 28.

3 To the charitable releefe of all in necessity (as kinsfolkes, friends, neighbours, Church Country, especially the godly poore: as that of them wee respect our kinsfolks in the first place, and so others according to more special bonds. Thus to employ them to Hospitality, to good works and almes, as *Iob*, who caused the backes and bellies of the poore to blesse him; *Obadiab* which fedde the Prophets of the Lord with peril of his life: *Dorcas* who made garments for the poore Christians: *Nehemiah* that worthy Gouvernour, who took not his due, because he would not be chargeable to the poore people in their distresse: but maintained at his own charge sundry of those who were of neede: which fact comforts him to intreat the Lord, to remember him in goodnes, according to that: *Cornelius* whom the holy Ghost hath set forth as an ensample for this, and shewes how God kept a remembrance of it. The

H

Christi-

Cal 6. 10.
1 Tim. 5. 4.
Rom. 12. 13.
Heb. 6. 10. &
13. 2.

1 Pet. 4. 9. 10
Iob 29. 13. &
31. 19. 20.
1 King. 18. 13.
Act. 39. 39.

Neh. 5. 14. 19.

Act. 10. 4.

Act. 11. 29. 30.

2 Tim. 1. 6.

Mat. 25. 35. 45
46.Psal. 15. 4. &
37. 21.

Luk. 6. 35.

Luk. 19. 8.

Christians of Antioch, Macedonia, & Corinth, sending releeve to the poore brethren in Iudea. *Onesiphorus* to *Paul* in prison, not ashamed of his chaine. The primitiue Church generally, *Acts* 2. 4. 5. This is the feeding of Christ that shal be acknowledgd before the whole world, when our Sauour shall say, When I was hungry you gaue mee meat: and the very want of it shall condemne the world, when hee shall say, When I was hungry you gaue mee no meat, &c. & yet nothing is more neglected then it, euen amongst them that make shew of godlinesse, 2 Tim. 3. 5.

4 *To the due performance of all promises,*) which is a property of a blessed man, and the contrary, of an vnfaithfull and wicked.

5 *To bee able to lend freely, looking for nothing againe,*) that is, for no gaine, and sometime not the principall, *Neh. 5. 10.*

6 *To make restitution to the uttermost of whatsoeuer our consciences can charge vs to haue been vniustly gotten or detained,*) as *Zacheus. Eze. 33. 15.*

7 *To keepe iustice, giuing to euery man his*

his right; and iudgement, neuer consenting to the wronging of any man, but sauing all from wrong, so farre as wee are able.) Eze. 18, 19, Ierem. 12, 3, 15, Psal. 82, 3, 4.

3 How wee preuaile in rooting out of our hearts that bitter roote of

Couetousnesse:) whereby thorow the loue of worldly goods wee are either hindred from heauenly duties, or from feeling the sweeterneffe that is in godlines, or from depending vpon Gods prouidence: or are drawne immoderately after the loue of the world, as to seeke to get by vnlawfull meanes, or to vex and disquiet our hearts with carking cares for the things of the world, affecting to bee rich or otherwise.

1 Tim. 6. 9. 10.
Luk. 14. 18. 19
1 Ioh. 2. 15.
Deut. 25. 16.
Mat. 6. 31.
Prou. 23. 4.

4 How we grow in detestation of al kinds of thefts, proceeding from couetousnesse.

1 Thefts in the Church.

1 **S**imony,) buying or selling the gifts of the holy Ghost, whether

Act. 8. 18. 20.

Church-offices or places to exercise those offices in.

2 *Sacriledge*) conuaying to our selues or detaining things due to God, whereby hee is robbed of his honour, or the saluation of his people hindered: as by all sorts of vnconscionable Ministers and all others, keeping away Church-liuings, without due regard of the peoples saluation, and Gods worshippe.

Prou. 20.25.

Mal. 3.8.9.10.

3 *Gain by things hindering the Gospel and true piety, or furthering superstition*) as Demetrius the Siluer Smith: *Act. 19, 24.*

2 *Thefts in ciuill dealings.*

1 *Counterfeit or coloured deceit*) by faire words, or the like, as in *Amos daies, Amos 8, 4, 5, 6. 1 Thes. 4, 6.*

2 *False scales, weights, or measures*) all wick God abhorreth. *Deut. 25, 13, 14, 15.*

3 *Racking the prices of things*) to the oppression of the poore, or euill example of others: thus did the Giants before

before the flood, that the earth was full of cruelty: and the great men before the captiuitie, for which God threatned to plague them with other spoylers, as it came to pass. This causeth the poore to sigh: whome God will auenge. *Exo. 22.23; Deut. 15.9.10.11.*

*Gen. 6.4.11,
Mic. 2.1.3.3.
Esa. 5.7.8.*

4, *Ingrossing*) getting vp all a commodity to sell as men list, euen the very reffuse. This is to swallow vp the poore; a sinne which the Lord will not forget. *Amos 8.*

5 *Sale upon day*) to the hurt of the buyer or others; that is, inhancing the price, onely in consideration of longer time of payment, more then the buyers are able to make of it by honest meanes; which is vsury or worse,

1 Thes. 4.6.

6 *Becoming bankrupt*) to enrich our selues by the spoils or goods of others, which is flat couzenage & theft. *1 Th. 4.4*

Prou. 13.7.

3 Thefts in lending.

V *Sury*) as when men exact by covenant, an innumerable gaine aboue the principall lent, onely in lieu and re-

H 3

compence

compence of the lending, which is biting ordinarily: and it is very rare, when one or other is not bitten by it. All vsurie is of this sort, wherein charity is broken towards any one: that is, wherein respect is not had to the estate of the borrower, and the good of the common-wealth. *Exo. 22, 15, Psal. 15, 5, Nehe. 5, 7, 8, 9, 10, Deut. 15, 7, 10, 12.*

4 *Thefts in withholding.*

1 *The pledge,* *Ezek. 18, 7.*

2 *That which hath beene committed to us in trust for others,* as to the Husbandmen the Vineyard, *Mat. 21, 41, Exo, 21, 7, 8.*

3 *Our debt,* which is a marke of an vngodly man; for the godly should owe nothing but loue, and that to every one *Psal. 37, 21, Rom. 13, 8.*

4 *The hirelings wages,* a sinne crying for vengeance, *Iam. 5, 4, Ier. 22, 13, 14.*

5 *Things found,* if wee can know the owner, *Leuit, 6, 3.*

6 *That which wee haue vniustly gotten*

a Consider well what is committed to thee, and forget not thy debt due to all in spirituall things.

ten from others, and not making restitution thereof with the better, if wee be able) as Zacheus. *Leuit. 6. 1. to 8. Luke 19. 8.*

5 Thefts whereby wee robbe our selues and those who depend upon vs, disabling vs to performe the duties which wee owe to the Lord and his Church, to our selues with those depending on vs, and all others.

1 **V**nthriftinesse) not regarding to saue that which God hath giuen; but wasting without reason or regarde, vpon lewd companions, or excessse in belly chere, or vaine delights, as the prodigall sonne, *Luke 15, 13, Pro. 21. 17.*

2 *Living inordinately*) without painfulnesse in our calling: the Pismire shall condemne such vnprofitable seruants. *Eph. 4. 28. Pro. 6. 6.*

3 *Rash suretishippe*) without regard of the circumstances, so oft forbidden by the wise Salomon, *Proverbs 6. 1. and 17. 18.*

6 Other ordinary thefts, in getting goods by unlawfull meanes.

1 **R**emoouing our neighbours markes or bounds, to enlarge our owne;) which is accursed, *Dent. 27. 17.*

2 Vneharitable inclosure) to the hurt of the common-wealth, or of any one, without sufficient satisfactiō: for which the Lord threatneth a woe, *Esa. 5. 8.*

3 Peruertering the Law, or corrupting iudgement) by bribes, friendshippe or craft, to wring the poore, as Iezabel did Naboth for his Vineyard. *Ecc. 3. 16*

4 Man-stealing) viz. stealing away, or enticing children or seruants, a farre worse theft then stealing any goods, inasmuch as these are more precious, *1. Tim. 1. 10. Exod. 21. 16.*

5 Practice of unlawfull arts) as such as haue no warrant by the Law of God or nature; as magicke, coniuring, playing the wiseman: for no such ought to be found amongst Gods people, being abominable to the Lord, *Dent. 18. 9, 10, 11, 12, Act. 19. 19, Reu. 18. 11.* So stage-playing.

6 *Gaming*) for more then wee may conueniently spend, without hindring the performance of any of those holy duties required in the right imploying of our goods, mentioned before in this commandment, or then we could be content to giue; especially at vnlawfull games, or vnfit times, or falsly; a matter of bad report, to the hurt of our selues or our neighbours, or both; accompanied commonly with many disorders, brawles, grudges, couetousnes, oathes, fraud, and the like; besides the losse of our precious time, for which wee must bee surely accountable. *Eph. 5.16.*

Phil. 4.8.

7 *Falsifying the will of the dead*,) a sinne against the law of nature. *Gal. 3.18.*

8 *Pilfering the least matter, or consenting*) for God is the avenger of all such things, *1 Thes. 4.6. Tit. 2.10.*

9 *Conspiring*) or any way fauouring or consenting to any such fact: hee that doth this, hateth his owne soule. *Prou. 29.24. Psal. 50.18.*

THE



THE NINTH COM- MANDEMENT.

*Thou shalt not beare false witnesse
against thy neighbour.*



Nioyning vs to seeke by
all meanes to maintaine
our owne good name and
our neighbours.

I For our owne good name, we are to
examine how we grow.

S Eeking a good name by living reli-
giously, walking in all the com-
mandements of God without reproofe:) as
Zacharie & Elizabeth, Cornelius, Timo-
thy a young man. For, the memoriall
of

of the iust beeing as a precious oyntment, shall bee blessed, but the name of the wicked shall rot. *Luk. 1. 6. Act. 10. 1. & 17. 1. Pro. 10. 7. Eccel. 7. 3.*

2 Keeping narrow watch against euery sinne continually, especially those to which our corrupt nature is inclined, or which are most incident to our particular calling: because euery fault is to the godly man as the dead fly, marring the sweetest ointment, and a little leauen to the whole lump. Besides, the malice of Sathan, and the wicked to blazē vs, or blaspheme our religion for any one fault, though it be but the least slip in a rash or vndiscreet speech; passing by al the good things in vs, neuer thinking of the multitude of their own abominations; as the enemies of the Lord did blaspheme for the sin of *Dauid* 2 *Sam. 12. 14.* And even this is a stain to the honour of the worthiest Kings of *Isda*, that yet the high places were not taken away, 2 *Reg. 14. 4. 1 Reg. 22. 43. 2 Reg. 15. 4. 35.*

3 Seeking in euery thing Gods glorie alone, and not our owne, more then
for

a Heere thy strength & diligence will be tried.

Eccle. 10. 1.

b Stirre vp thy heart to attaine hereunto.

for him:) for then he will giue vs glory abundantly: but seeking our owne glorie, he will turne it into shame, 1 Cor. 10. 31. 1 Sam. 2. 30. Ioh. 12. 26.

4 Carefull to iudge and (speake the best of all other professing godlinesse:) for God will cause others to measure so to vs againe. Eccle. 7. 22, Mat. 7. 2, Tit. 3. 2.

5 Using but few and wise speeches) for in many words are much vanity: but such speeches as in due time are like apples of gold, with pictures of siluer. Pro. 10. 19, & 25, 11. 24, 26.

6 Striving to cheerfulnessse and affability in all our speeches,) as our Sauour. Prov. 15. 1. 18. 23. 24.

6 Indeaouering to bee sincere in word and deed) abhorring dissembling: so we shall haue the commendation of Nathanael, euen of the wicked (at least in their consciences) to be right Christians, in whom is no guile. Ioh. 1. 47.

2 Concerning our Christian neighbours good name whereby God is glorified.

R Enioying at it) as Iohn for the elect Lady & her children, 2 Ioh. 1. 4.

2 *Defending their Credit by publique or priuate testimony,*) according to our perswasion of them; as our Sauour did of *Iohn*, and of his owne disciples, they againe giuing testimony to him. *Matth. II. 2. 7.*

3 *Gladly acknowledging all the gifts of God in them*) as our Sauour of the sea-uen churches, and *Paul* of the Christians to whom he wrote.

4 *Couering their faults so much as we may without sinne,*) as *Shem* and *Iaphet* their fathers nakednes, for which they are blessed: yet not approouing of the least of their finnes, but seeking priuately in all loue the reformation of them. *Ephes. 5. 11,*

4 *Readily conceiuing euery good report of them,*) for that is the nature of true loue, yet not committing our selues ouer hastily vnto them, vntill sufficient triall, as our Sauour.

Act. 16. 3.

1 Cor. 13. 7.

Iohn. 2. 14.

6 *Expounding each doubtfull matter in the better part,*) if there be any probability thereof; as *Iacob* the death of *Ioseph* and his dreames: for loue thinketh not euill. *1. Cor. 13. 7.*

7 *Shewing*

7 *Shewing a dislike to whisperers and tale-bearers., which will driue away the flandering tongue, Psal.15.3. Prou. 25.23.*

1 Cor.12.16.
Leu.19.17.18.
Rom.12.16.
17.
1 Theſ.5.14.

8 *Vsing all good meanes for the maintenance of the good name of every one professing the feare of G O D,) by admonishing, exhorting, or directing them in loue and wisdom, by our selues and others.*

Abhorring the contrary vices.

1 **E** *Nuy at the worthy credit of anie,) as the Pharises against our Sauiour*

2 *Euill suspicion without euident cause,) as the Barbarians against Paul. Act.28.4.*

3 *Itching eares to heare our owne commendations with the discredit of others, or at least to be flattered: as Ahab by the false Prophets.*

4 *Speches sauouring of malice or disdain at the credit of others,) as Corah and the Pharises.*

5 *Boasting,) seeking our owne glorie, though with the disparagement of*

of others, as the proud Pharises.

6 *Vncharitable iudging of others*) for some slipper, infirmities, euill reports, crosses, or some other accident; as *Ely* of *Hanna*, *Iobs* friends of him to bee an hypocrite: and much more to iudge so for good things, or such as may be well taken, as the Pharises of our Sauours eating with Publicans.

7 *Aggrauating small faults or slanders*,) without care to couer or amend them *R.om. 1.29.*

8 *Reporting mens bare words or actions without their intent or meaning*,) wresting or any way peruerting them, as the fals witnesses against our Sauior, the Iewes against *stephen*.

9 *Bearing false-witnes*,) or accusing falsly: as *Haman* against the Iewes, *A mazia* against *Amos*: as also the accusations against our Sauior, *Jeremie*, *Pasul* *Amos 7, 10, Deut. 19, 16, 17, 18, 19.*

10 *Lying*,) which is euery falshood vttered against knowledge with a purpose to deceiue. This is a principall sin of Satan, who was a lyar from the beginning, and the father thereof.

Ephc. 5.25.

Iohn. 8.44.

1 Ioh. 2.21.

11 *Vniust or rash arbitrement or giuing iudgement,*) as the Elders against Naboth.

12 *Malicious accusations,*) not of any conscience to God, or for amendement of the party, or good of others; but of spite, as *Doeg*: or to flatter great men: as the *Ziphims* against *David*.

Mat. 22. 16. 17.

13 *Betraying others, or their cause, craftily,*) vnder pretence of friendship or otherwise: as the *Herodians* intended, and *Judas* dealt with our Sauiour.

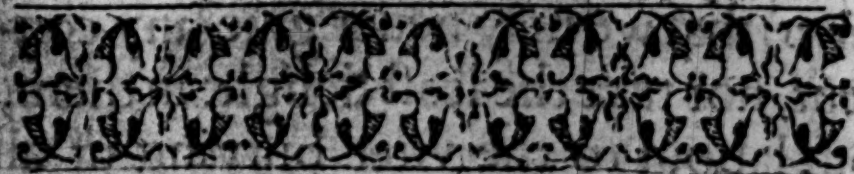
14 *Bewraying the secret or infirmity of our neighbour, to his discredit, which wee might well haue concealed.* Mat. 18. 15.

Psal. 15. 3.

15 *Lightly belieuing flying tales, or suspicions against our brother,* as *Saul* against *David*, & the Priests: much more spreading them, or adding to them.

Ezech. 13. 18.
Hos. 5. 1. & 9. 8

16 *Flattering*) as *Corah* and his company did the people; as *Absalon*; and the false Prophets, crying Peace, which is, to lay nets for men, and to bee huntsmen for sathan.



THE TENTH COM- MANDEMENT.

*Thou shalt not covet thy neighbours house:
thou shalt not covet thy neighbours wife,
nor his man-servant, nor his maide, nor
his Oxe, nor his asse, nor anything that
is thy neighbours.*

W Herein the Lord requires
all the motions of our
heart to bee vpright, and
void of all concupiscence
towards our Neighbour.

*Here wee may examine our hearts;
how wee grow:*

I IN entertaining onely holie
thoughts, motions, purpo-
ses and affections for the good of all
men, *1 Thes. 5. 23.*

2 In suppressing euill thoughts and motions) that we may neuer giue any consent, nor take the least delight in them, but labour to the vtter burying of all concupiscence, vntill wee bee perfect in the heauens. Zac. 7, 10, Rom. 7, 7, 20, 23, 24.

Oh that there were such a heart in them to feare me, and to keepe all my commandments alway! that it might goe well with them, and with their seed for ever, Deut. 5. 29.

Let vs heare the end of all. Feare God, and keepe his commandments, for this is the whole duty of man: for God will bring euery worke vnto iudgement, with euery secret thing, whether it bee good or euill, Eccle. 12. 13. 14.

Then shall yee returne and discerne betweene the righteous and the wicked, betweene him that feareth God, and him that feareth him not, Mal. 2. 18.



The Glasse of the Gospell, or the examination of our faith and repentance, according to the Articles of faith, which containe the summe of the Gospell.

R V L E S.

I He measure of our faith is according to the measure of the power thereof in comfort and sanctification, issuing from euery Article, except in the time of temptation, *1 Cor. 4.*

20. 2 Tim. 3. 5. 2. 2 Cor. 1. 12.

2 All the benefits contained in the Articles of our faith are ours, in and through Christ onely, when hee is ours, *2 Cor. 1, 10, 1 Cor. 3, 21, 22, 23.*

3 Let vs prooue our selues therefore whether wee are in the faith: let vs ex-

2 Cor. 13. 5.

amine our selues : Knowe wee not our owne selues, how that Iesus Christ is in vs, except wee bee vnapproueable?

4 And if Christ bee in vs, the body is dead because of sinne, but the Spirit is life for righteousness sake, *Rom. 8. 20.*

5 For the kingdome of God is not in word, but in power. *1 Cor. 4. 20.*

6 We must therefore shew our faith, out of our works: for as the body without the spirit is dead, euen so faith without works is dead, *Iam. 2. 18.*

Gal. 2. 19.

7 Lastly, wee are not to stay, vntill wee bee able in some good measure to say as *Paul*; *I through the Law am dead vnto the Law*; and, *that I might liue vnto God*, *I am crucified with Christ. Thus I liue: yet not I now, but Christ liueth in me*: and in that I now liue in the flesh, I liue by faith in the Sonne of God, who hath loued me, and giuen himselfe for me. And that Christ liueth in me, I know hereby, because hee crucifieth in me daily more and more all the workes of the flesh, making me grow in detestation of eue-ry sinne: and in stead of them, brings forth in mee daily more plentifully all the

Gal. 5. 22. 23.
24. 25.

the fruites of the Spirit, as loue, ioy,
peace, long-suffering, gentlenes, good-
nes, faith, meeknes, temperance, with
a feruent desire to walke euer in all the
commandements of the Lord. So that
I know certainly that against me there
is no law: *It is God that iustificeth me:*
who shall condemne me, or lay
any thing vnto my
charge?

Ver. 23.
Rom. 8. 33. 34.
to 39.

THE



THE FIRST ARTICLE.

a *I beleue in God.*)

a Comfort thy
selfe thou re-
pentant sin-
ner: Christ is
thine with
all these ri-
ches, onely
beleue.



His is my faith, that though by nature, thorough *Adam*, I and the whole Church are apostates from God, and enemies to him and his law; yet by grace through the second *Adam* Iesus Christ, God is our God, and wee his people, reconciled vnto him, to serue him in newnesse of life all our dayes. *Eph. 2, 13, Heb. 8, 10, Luk. 1, 74, 75.*

2 This is my comfort heercof, that God is my God, and hath sealed mee for himselfe, and therefore I am most blessed, being in such a case, *Ioh. 20, 28, 29, Psal. 144, 15.*

3 This giues me further assurance,
that

that this my faith is sound, because together with this comfort, hee hath giuen me, since I beleeued in his Name, a heart desirous to depart from all iniquity, 2 *Tim.* 2 19.

Father.)

1 **T**His is my faith, that though I was a childe of wrath, yet I beleue that by grace in Christ I am the child of God; and God my louing Father. *Eph.* 2, 2, 3, *Gal.* 3, 22, 26, *Ier.* 31, 18.

2 This comfort I receiue heereof, that I being thus his childe shall lacke nothing; because my heauenly Father doth tender mee much more then any earthly father his childe. *Mal.* 3, 17, *Esa.* 49, 15, 16.

3 This is my assurance, that my faith herein is sincere, because together with this comfort, I feele my selfe affectioned to reuerence, loue and obey him as my most deare Father, and am enabled by his spirit to runne to him with boldnesse in all my wants, crying *Abba*, Oh my father. *Mal.* 1, 6, *Mat.* 12, 50, *Gal.* 4, 5, 6, *Rom.* 8, 15.

Al

Almighty.

1 **T**His is my faith, that though I be weak & vnable to resist my enemies bodily or spiritual, no way able to helpe or prouide for my selfe: yet my heavenly Father is of all Maiesty and power, guiding and ouer-ruling continually men, Angels, diuels, and all creatures to serue for his owne glory, and the good of his children. *Act. 4. 28.*

2 This comfort I receiue hereof, that hee doth and will continually make all things worke together for the best vnto mee, not onely the holy meanes appointed thereunto, but also mine afflictions, yea my greatest enemies (sins and Sathan himselte) vntill I bee perfected in the heauens, *Rom. 8. 28. 1 Cor. 3. 20. 21. 22. Gen. 50. 20.*

3 This also doth further assure me that he thus works for me: because hee hath first shewed the same mighty power, quickning and raising me vp from the death of sinne, which he shewed in raising my Sauour from the graue: & secondly for that I haue sensibly felt all things thus working together for my saluation. *Eph. 1. 19. 20.*

Maker

Mat. 8. 2.
Psalm 23. 4.

Maker of heauen and earth.)

1 **T**His is my faith, that although thorough *Adam* I had lost the right both of heauen & earth, & of euery creature, so as I could haue no cōfort in the vse of the, but terror, as an vsurper, being cast forth of the earthly Paradise, left as an heire of the curse, and the creatures accursed for my sin: yet through my Sauour the second *Adam*, since I truely beleueed in him, I am restored to a far better estate, being made in him a right heire of all, neuer to bee cast forth of my inheritance any more; and all the creatures blessed & sanctified to mee, that I may haue a holy vse of them, *Heb. 12. Rom. 8. 17.*

*Gene. 3. 24.
Rom. 5. 17. 18.*

2 This comfort I receiue hereof, that heauen is mine, & all the ioies therof, & that I am set already in the heauenlie places in Christ my head, who reserues the ful fruition thereof for me. And secondly, that all the good creatures in heauē & earth, are at league with me to helpe for my good, so far as may stand with his glory, my saluation, and the good of his Church; & the rest restrayned

Ephe 2. 6.

ned that they cannot hurt me without the good pleasure of my heavenly Father, for the same ends, *Iob. 5, 23, 1 Cor. 3, 21. 22, 23, Hos. 2. 18.*

³ This is also my assurance, that my faith is sincere herein, because that together with this comfort, I both perceive, all the creatures thus ready to helpe mee (especially in time of triall when ordinary meanes faile) and also feele a holy care wrought in mee to vse the creatures aright, sanctifying them by the word and prayer, and that my affections are set on heavenly things. *Exo. 16, 25, 35, & 17, 7, 2 Tim. 4, 5, Eph. 2, 7, Col. 3, 2.*

The



THE SECOND ARTICLE.

And in Iesus.)



THIS is my faith, that though I am guilty of innumerable sins both originall and actual, euen the breach of the whole Law, and so am worthy to bee damned, and haue all the plagues of God due to my sin cast vpon me; yea though I was a bond-flaue to sinne and Sathan: yet I beleeeue that Iesus is my Sauour, and hath deliuered mee from all my sinnes, both the guilt and satisfactorie punishment of them, as also from the power of sinne and Sathan.

2 Tim. 2, 26, Luk. 4, 18, Mat. 1, 21, Iohn 1, 29, Rom. 6, 12, 14.

2 This faith is my comfort, & moreover that all my sinnes and enemies shall

Psal. 51. 5. 1.
and 39. 12.
Rom. 3. 10. 11.
13. 19. 20. 21.
22.

shal not hinder my saluation. *Rom. 8. 39.*

3 This is also for my full assurance hereof, because besides that I feele my soule reioycing in God my Sauour, I perceiue my selfe also deliuered from the tyranny of Sathan, & power of sin, euen those sinnes which before led me captiue, so that no sinne hath any more dominion ouer me, ruling to condemnation, that I doe serue it in the lustes thereof, and for that I am withall deliuered from the terrours of conscience for my sinne, *Luk. 1. 47. Rom. 6. 12. Rom. 7. 24. 25.*

Christ.)

1 **T**His is my faith, that though I was in the kingdome of darknesse, and a stranger from God by my sinne: yet Christ was annointed for me with all the gifts of the Spirit, to bee my mediatur,

my { King.
Priest.

Prophet. *Mat. 23. 10. Act. 3. 22. 23.*

2 This is my comfort, that hee being my King, hath & will fully deliuer me

Dan. 9. 24.

Hebr. 1. 9.

Psal. 45. 7.

Apoc. 1. 5.

Col. 1. 23.

Iohn. 10. 28.

29. 30.

me from the kingdome of Sathan, and giue vnto me this heauenly kingdom. Secondly, being my priest, hath first reconciled me to his Father, by the sacrifice of himselfe, and keepes me since in his fauour by vertue of the same, and of his perpetuall intercession. *Heb. 7. 24. 25. and 9. 24. Rom. 8. 34.* Thirdly beeing my Prophet, will proceed to teach me all the will of his Father, necessary to eternall life.

Apoc. 3. 21.
Heb. 10. 12. 14
1 Ioh. 2. 1.

Heb. 8. 10. 11.

3 This is for my assurance heereof, because I feele my selfe to haue receined of the anointing in euery one of these from Christ, & the fruit of them.

1 Ioh. 2. 27.

1. Of his kingdome, enabling mee to beginne not onely to subdue my sinnes and euill affections, but also to rule so farre ouer my selfe, as to bring my very thoughts, and all committed vnto me, into obedience to Christ. 2. Of his Priesthood, whereby I am made able in some sort through him, to offer to the Lord my selfe, supplications, thanks, and works of mercy, withall that I haue to serue him. 3. Of his Prophecy, making mee to grow in the know-

Apoc. 1. 6.
1 Cor. 9. 27.
1 Ioh. 3. 3.

2. Cor. 10. 5.

1 Pet. 2. 5.
Rom. 12. 1.
Heb. 13. 15. 16
Psal. 4. 5.

Rom. 14. 14. 18

1 Ioh. 2. 20.

27. 1. 2. 3. 4.

Hep. 10. 1. 14.

1 Ioh. 1. 1.

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1 Ioh. 1. 1.

knowledge of himselfe, and in care to instruct others therein, *Iohn. 6. 45.*

His onely Sonne.)

I His is my faith, that hee beeing the onelie Sonne of the Father by nature, hath made mee a child and heire by the grace of adoption, who was by nature a child of wrath and perdition, *Gal. 4. 4, 5, 6, Ephe. 2. 3.*

2 This comfort I find heerein, that to me belongs the inheritance of Gods sonnes, *Gala. 4. 7, Rom. 8. 17.*

3 This also is for my assurance, for that hee hath sent the Spirit of his Son into my heart, whereby I can call him Father with comfort: which is my witness and seale, *Gala 4. 5. 6. 7. Rom. 8. 16. 2 Cor. 1. 22.*

Our Lord.)

I His is my faith, that though I was vnder the Prince of darkness, hauing Sathan my Lord, vntill I beleued in Christ; yet now, I am Christs

Eph. 1. 1. 3.

Christ, and hee is my onely Lord,

1 Purchase with his blood, 1 Cor.

29.20.

by 2 Gifts from his Father, Ioh. 10.29.

3 Mariage contracted, to bee consummate at his appearing, Eph.

5.32. Hos 2.20.

2 This is my comfort, that beeing thus purchased and giuen to him as a peculiar gift, I shall neuer perish; and beeing thus contracted to Christ my Lord, the bond thereof is in such faithfulness, as shall neuer bee dissolued, vntil I bee brought into the bride-chamber, and fully glorified. Hos. 2.19.

Iohn. 10.28.

3 This increaseth my assurance, for that together with this comfort I feele my self redced from the earth, viz, my earthly conuersation) and doe delight to heare the voyce of my Bridegroom, Apoc. 5.9. & 14.4.

THE



THE THIRD ARTICLE.

*(Which was conceived by the holy Ghost,
borne of the virgin Mary.)*

Psal. 51. 5.



His is my faith, that though I was conceived in sin, and borne in iniquity, and so corrupted in all the parts both of my soule and body; yet that both the conception, birth, and whole nature of Christ my Saviour, was fully sanctified by beeing vnited to his Godhead, to be imputed vnto me. *Psal. 51, 5, Rom. 8, 2, 3, Luk. 1, 35.*

2 This is my comfort, that my God hath giuen me this holines of his Son as a robe to couer all my sinfulness, and whereby I doe both presently, & shall euer stand most gloriously in Gods sight; chiefly at the great day. *2 Cor. 5, 21, Phil. 3, 9, Reu 19, 8.*

3 This

3 This is my farther assurance here-
of, because I can mourne for this totall
corruption in me, and being humbled
in the sense of it, am driuen daily to put
on Christ by faith: and for that I feele
also the new birth in me, by a change
begunne in all the powers both of my
body and soule, wrought by vertue
hereof, since I was conceived and
borne in the Church, by the
power of the holy
Ghost.

Rom. 7. 14. 15.
13. 19. 22. 23.
14.

THE **K** **THE**
I am delivered from the curse of the
law, because this accounted for me;
& that what former things I endure
to me, fatherly chastisements to
amend mee; or trials to prove what

Gal. 3. 13.

Rom. 8. 1.
Heb. 12. 6. 7.
11.
12.



THE FOVRTH AR- TICLE.

*Suffered under Pontius Pilate,
was crucified.)*

I His is my faith, that be-
sides all the euils which
my Sauour endured
for me, in all the course
of his life, hee also en-

dured that most shamefull and accur-
sed death which I had deserued, to sa-
tisfie Gods Iustice for me, and to paci-
fie his wrath toward me, *Gal. 3.13.*

Gal. 3.13.

Rom. 5.3.

Heb. 12.6.7.8.

11.

Apoc. 3.19.

2 This is my comfort hence, that
I am deliuered from the curse of the
lawe, hee being thus accursed for mee;
& that whatsoeuer sufferings I endure
in this life, are sanctified hereby, to bee
to me either fatherly chastisements to
amend mee; or trials to prooue what
is

is in my heart; or persecutions for righteousness, to fill up the measure of Christs suffering; by al which the Lord exerciseth his graces in me, and prevents the evils he seeth me in danger to fall into, and conformeth me to Christ my head.

Col. 1. 24.
Rom. 8. 29.

3 This also warrants the soundnes of my faith herein: First because I feele my selfe to profit in Christianity by my afflictions and crosse. Secondly, I desire to take pleasure in such sufferings for Christs sake. Thirdly, because the old man in me begins to bee crucified with Christ.

Gal. 6. 14.
Psal. 119. 67.
71.
2 Cor. 12. 10.
Phil. 1. 29.
Gal. 2. 19. & 5.
24.

Dead.

1 **T**His is my faith, that Christ hath died for my finnes, and by dying hath overcome death, and so taken away the sting thereof, that it cannot hurt any of those that beleue in him.

1 Cor. 15. 55.
56. 57.

2 This comfort I finde hereupon, that death shall bee so faire off from hurting me, that it is already sanctified by this death of my Saviour, to bee to me the gate of life. *Phi. 1. 23. 2. Cor. 5. 1. 2.*

K 2

3 This

3 This also increaseth my assurance that my faith is sound herein, because I find together with this comfort, that every sinne hath receiued his deaths wound in me (each beginning to die,) and for that I feele a power by Christs death to triumph against the terrors of death, waiting for it, when I haue finished my course, wishing to be dissolued & to be with Christ. Gal. 2. 19. Phil. 3. 10. Col. 3. 2. Eph. 1. 21. 23. Rom. 7. 24.

And Buried.)

1 **T**his is my faith, that Christ was buried for me, both to assure me of the certainty of his death for me, & that all my sins are buried in his graue; yea withall to bury sinne in me, and to sanctifie my graue; to be a sweet bed for my body to rest in vntill the resurrection. Rom. 6. 4. Eph. 4. 5. 7. 2.

2 This very faith is my ioy, & moreover that my finnes thus buried shall neuer come into remembrance to accuse or condemne mee, or to hinder Gods euerlasting mercy and loue from me. Rom. 8. 34. 35.

3 This

3 This also furthurs my assurance, for that together with this ioy I feele many sins buried in me, & consuming daily by the vertue of this death, and buriall of my Sauiour; especially, the strength & delight I tooke in euery sin.

Col. 2. 11. 12. Rom. 2. 21. 22. 23. 24.

He descended into hell,

1 **T**His is my faith, that my Sauiour abroad vnder the power of death, & in the state of the dead till the third day: & fully ouercame & vanquished the power of hell; hauing before both in his soule and body indured the torment due to my sin, which I should haue indured for euermore: and that not only vpon the crosse, but also in the garden; as appeareth by his speeches, his prayers, his agony & bloody sweate: & so hath for me triumphed ouer hell.

Mar. 14. 33. 34. Luke 22. 44. Heb. 5. 7.

2 This is my comfort, that though I stood euer in danger of eternall death for all my sinnes, yet now by my Sauiour I am deliuered from the terrours thereof, *Heb. 2. 15.*

3 This is further for my assurance

K 3

here

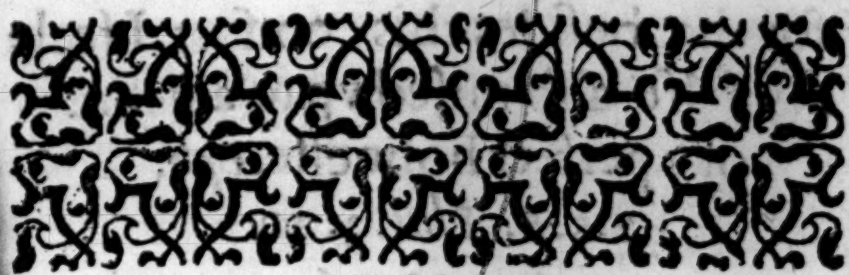
Ioh. 3. 14. 15.
Num. 21. 19.

hereof, for that I haue receiued comfort in this onely, euen then when the terrours of conscience haue gotten hold vpon mee for my finnes; and because I feele a desire to saue others also from that place of torment, by leading them to this my Saviour, and haue now entred the narrow way to heauen, following my Saviour heerein, hauing left the broad way going to de-

struction. *Iob. 3. 18. 36.*

Mat. 7. 13. 14.

THE



THE FIFT AR- TICLE.

*The third day he rose againe from
the dead.)*



His is my faith, that my
Saviour hath fully sa-
tisfied the iustice of his
Father for my sinne, e-
uen to the vttermost farthing, in that
he rose againe : because any one sinne
of his elect, not satisfied for, had kept
him in death, seeing hee tooke vpon
him to become surety for them al. *Rom.*
3.25. I Cor. 15.55.56.57,

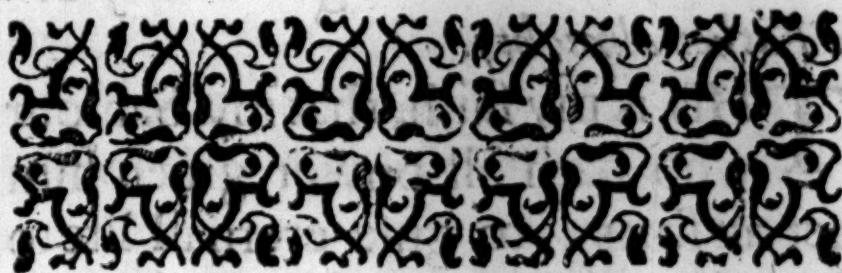
2 This is my ioy, that through him
I am iustified, and stand as righteous in
the sight of my God, all my sins being
vtterly done away & couered hereby.
Rom. 4.25.

3 This

3 This helpeth my assurance here-
of, for that besides this comfort, I feele
my selfe also raised vp to a desire
of a perfect holinesse. *Eph.*

2.5.6. *Phil.* 3. 10.

Apoc. 20.5.6.



THE SIXT AR- TICLE.

Hee ascended into heauen.)

I **T**His is my faith, that when my Sauour had fulfilled all things in the earth for the redeeming of his Church, he went vp into heauen both to prepare the way, and also to take possession and to keepe it for me, *Luk. 24, 51, Act. 1, 9, Iohn 14, 2.*

2 This is my ioy, that none can hinder me from thence, but where my Sauiour and Head is, there shall I be also. *Iohn 17. 24.*

3 This ratifieth my assurance, for that my affections are already ascended, beeing set on things that are aboue.

Coloss. 3. 2.

And

And sitteth at the right hand of God the Father almighty.

Mat. 28. 18.

Ioh. 17. 2.

Eph. 4. 8. 10.

1 **T**His is my faith, that my Sauiour who hath all power giuen him ouer all sorts, to giue eternall life to whom he wil, & to condemne the rest: sits as a king at the right hand of his Father, filling his Church with his gifts, guiding it by his word & spirit, vntil he hath glorified it, & subdued all his enemies; cōuincing them by the light, 1. of nature. 2. of his works, as his creatures, iudgements, mercies. 3. of his word. *Esa. 54. 10. 59. 21. 1 Cor. 15. 24. 25.*

2 This is my comfort, that hee will guide me by his word & spirit continually, and ouer-rule whatsoeuer Satan or the wicked can doe against me, to serue for my good, and against themselues. *Phil. 1. 6. 1 Pet. 1. 5. Esay 8. 16.*

3 This is also for my further assurāce herein, because I feele my self desirous to be guided by the directiō of his holy Spirit speaking in the word, & moreover, I heare a voice behind me, saying, *This is the way, walke in it, when I turne to the right hand, or to the left. Esa. 30. 21. and 59. 21.*

THE



THE SEVENTH ARTICLE.

From thence shall hee come to iudge the quicke and the dead.)



His is my faith, that my Saviour shall come to bee the iudge of the world, to iudge euery one according to their works, *Iohn 5.22. Rom. 14. 10. 2 Cor. 5. 10.*

2 This is my ioy, that though I did & doe naturally quake, so oft as I heare or thinke of the terrible iudgement: yet remembring the Iudge, who hath by himselfe satisfied for all my sins, so taking them on himselfe, and giuen me his owne absolute righteousnesse, I can cry, *Come Lord Iesus, come quickly;* sith he shall come to me a most happy Saviour, and not an angry Iudge, *Act. 24. 26. 2 Thes. 1. 7. 10. Apoc. 22. 17.*

3 This

3 This is also for the accomplishment of my assurance, that this my faith is sincere, because beside this comfort I labour alwaies to haue a cleere conscience, that I may haue boldnesse at that day, and can perswade men, knowing the terrour of the Lord. 2. Cor. 5. 9. 10. 11.

THE



THE EIGHTH ARTICLE.

I beleue in the holy Ghost.)

I **T**His is my faith, that the holy Ghost is God, the third person in Trinitie, sanctifier and preseruer of his Church, knitting the whole Church to Christ the head thereof, and euery member one to another, 1 Cor. 12. 12. 13. Ephe. 4. 15. 16. and 4. 4.

2 This is my comfort, that hee will perfect in me this good worke of sanctification, vntill the appearing of Iesus Christ, hauing already so knit mee to Christ my head, as I can neuer be separated. Phil. 1. 6.

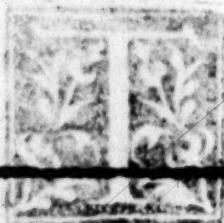
3 This assureth my heart, because I haue already receiued the first fruites of this blessed Spirit, wherby I am enabled to fight, waiting for the perfect adoption

adoption, and to pray with groanes,
striving against that corruption in me:
therefore he is to mee as the seale and
earnest of my inheritance against
the day of glory. *Rom. 8. 23.*

26. 2 Cor. 1. 22.

I believe in the holy Ghost.

His is my faith, that the
holy Ghost is God, the



sanctifier and preserver of

the Church, knitting the whole Church
to Christ the head thereof, and every
member one to another, *1 Cor. 12. 12.*

1. Eph. 4. 12. 16. and 4. 4.

THAT This is my comfort, that hee will
perfect in me this good worke of sanc-
tification, vntill the appearing of Iesus
Christ, hauing already so knit mee to
Christ my head, as I can neuer be sepa-
rated. *1. Cor. 1. 6.*

3 I thus assureth my heart, because
I haue already received the first frutes
of this blessed Spirit, whereby I am en-
abled to fight, waiting for the perfect
adoption.



THE NINTH ARTICLE.

The holy Catholike Church.)

THis is my faith, that GOD hath alwaies a chosen flock, not onely of those who triumph already in the heauens, but euen militant heere in the earth, vniuersally scattered: all which hee hath ordained to eternall life, by his Son Iesus Christ: to whom all his promises appertaine; hauing by times these principal marks, a cheerfull submission to the word and Sacraments, with all other the ordinances of the Lord outwardly, & holy affections inwardly according to the same, proceeding from this holy faith. Though the number of them haue beene very small in the most flourishing ages of the Church, & those ordinarily of the meaner sort, as in the Church of Corinth, and shall scant be found when Christ shall come, 1 Cor. 1.26.27. Luke 18.8.

2 This

Esa. 59.21.
Rom. 11. 34.
Matth. 28. 19.
Mar. 16. 15.
Iohn 4. 21.
22. 23.

Matth. 28. 19.
and 10. 14.
Luke 10. 16.
Act. 2. 41. 42.

2 This is my comfort, that God hath vouchsafed mee to be one of that little flock, *Luk. 12. 32.*

3 This assureth me further hereof, because I feele in my selfe a hungring after the word and Sacraments, as my spirituall nourishment; and can willingly submit my selfe to be guided by the same word, for the perfecting this worke of grace begunne in mee, *Iohn 6. 27. and 10. 27.*

The Communion of Saints.)

1 **T**his is my faith, that this whole Church hath a Communion or fellowship together in Christ, and all his benefits, and so in every Article of this faith, as in the same Saviour, Father, preserver & sanctifier: & in much heavenly experience of Gods gracious presence & fauour, in providence, protection, direction, guidance, consolation, blessing; and still more as they strue to grow in more faith, obedience, & holines, & so they haue a holy fellowship among themselves, beeing affected alike

Rom. 8. 15. 16.

28. 30.

Eph. 4. 4. 5. 6.

1 Cor. 1. 9.

1 Ioh. 1. 3.

2 Pet. 1. 1.

Phil. 2. 2.

1 Pet. 1. 10.

Act. 2. 44. 45.

46. and 4. 32.

like both inwardly in loue, hatred, ioy
griefe, (that is, to loue the same things,
and for the same :) and outwardly in
relieuing, helping, and caring for one
another.

2 This reioyceth my soule, that the
Lord hath vouchsafed me to be of this
blessed communion.

3 This further assureth mee hereof,
because together with this comfort I
am so affected to my God, as my chiefe
Study is to delight onely in him, & to
obey him, yea to spend all my strength
& whatsoeuer else for him; and so to al
the true seruants of God, thus soundly
professing the Gospell, that I can pray
hartily for them, mourne and reioyce
with them, & for them, as for my bre-
thren and sisters, and be ready to helpe
them and communicate vnto them, in
whatsoeuer gifts the Lord hath vouchsa-
fed vnto me, esteeming of them as me-
bers of Christ with me; and can claime
the word as my portion and heritage
for euer. *1 Cor. 12, 26. Rom. 12, 15. Mat.*
12, 49, 50. Psal. 119. III. 1 Ioh. 3. 14,



THE TENTH ARTICLE.

The forgiveness of sinnes.

Esa. 33. 24.

I His is my faith, that all this whole Church and e-
uery member thereof, haue
this happinesse, to haue
all their sinnes forgiven for Christ, be-
ing all washed in his blood, *Psal. 32. 12.*
Heb. 8. 10. 11. 12. Apoc. 7. 14.

2 This comfort I find hereof, that
howsoever I am a miserable sinner ma-
ny waies, yet none of all my sinnes
shall euer be imputed vnto me, being
of this holy communion. *Rom. 8. 33.*

3 This is also for my assurance, be-
cause I can oft mourne bitterly, when I
looke at my Sauour, whom by my
sinnes I haue crucified; & doe abhorre
them

them as none of mine, but fruits of
that sinne that still dwelleth in mee in
part : and moreouer because I can for-
giue and pray euen for my very ene-
mies, and haue set my selfe to wage
continuell warre against euery siane.

Zach. 12. 10. Matth. 5. 11. Rom.

7. 19. 20. Mat. 6. 14, &

5. 44, 45.

(The resurrection of the body)

It is my faith, that all
bodies shall rise againe at
the last day, when Christ
comes, the bodies of all
the faithful to eternal joy by the resur-
rection of Iesus Christ, though all the

THE



THE ELEVENTH ARTICLE.

The resurrection of the body.)

1 **T**his is my faith, that all bodies shall rise againe at the last day, when Christ comes; the bodies of all the faithful to eternal ioy by the resurrection of Iesus Christ; though all the rest to condemnation. *Ioh. 5. 29.*

2 This is my comfort, that this my body now subiect to diuers infirmities as sicknesse, manifold paines and sorowes, &c. shall then arise a glorious body like the shining body of Iesus Christ, free from any more misery, paine, or labour, all tears being wiped away from mine eyes. *Iob. 19, 25, 26, 27. Phil. 3, 21, Apoc. 7. 16, 17, & 14, 13.*

3 This

3 This is also further my assurance hereof, because I feele in my selfe the first resurrection, by a daily rising in my inner man, to newnes of life; and by a conformable fitting of my body in all the parts & faculties thereof, to serue the Lord. *Apo. 20. 6.*

Rom. 6. 11. 13-1:

Cor. 15, 58.

L3

THE



THE TWELFTH ARTICLE.

The life everlasting.

1 **T**His is my faith, that in stead of this transitory life, so full of labours and griefes, God hath provided for all this holy Church a most happy & blessed life, which shall continue for evermore. *Apoc. 21. 22. & 22. 1. 2. 3. 4.*

2 This ioy I find herein, that though my life be full of crosses and troubles, euery day subiect to a thousand temptations, & very momentanie, yet then it shall be a most glorious life, when I shall dwell in Paradise in the presence of God, and all his blessed Saints and Angels for euermore. *Rom, 8. 18. 2 Cor. 4. 17. & 12. 4. Psal, 16. 11. 1. Thes. 4. 17. 2. Thes. 1. 9. 10.*

3 This

3 This finally confirmeth my assurance hereof, because I fee the life of grace begunne in me already, which is the beginning of this eternall life, (but that then it shall bee farre more holy and glorious, & euery way more blessed then the hart of man can conceiue) and moreouer for that he hath giuen me this grace to belecue in the Son, I therefore know by the testimony of my Sauour, that I haue eternall life: and withall hee hath giuen mee a heart to heare his voice with delight, so that I shall neuer perish: yea my faith herein is such, that I account all things but loss and dung, in respect of Christ Iesus my Sauour; & all the troubles of this life, not worthy the glory that shall bee then reuealed vnto mee: and so strine hard forwards towards this marke, labouring alwaies to keepe a good conscience, both toward God and man: that I may euer be prepared for the full fruition hereof, and counted worthy to enter through the gates into the city. *Phil. 3.9. Rom. 8.18, Phil 3.13, 14. Luk. 20, 35, Apoc, 22, 14,*

Gal. 2. 20.
Rom. 14. 17.

Ioh. 3. 18. 36.
& 5. 24. 25.
1 Ioh. 5. 11. 12.

Ioh. 10. 27. 28.

This

This is the victory that overcometh the world, even our faith 1. Ioh. 5, 4.

Be thou faithfull unto the death, and I will giue thee the crowne of life. Apoc. 2, 10.

Here is the patience of Saints, here are they which keepe the Commandements of God, and the faith of Iesus. Apoc. 14, 12.

I haue sworne and will performe it, that I will keepe thy righteous iudgements, Psa. 119, 106.

Then shall I not bee confounded, when I haue respect to all thy commandements, Psal. 119, 6.

Lord increase my faith. Luke 17, 5, Mar. 9, 24.

The benefits of this practise of examination, to encourage vs vnto it, sith it is wearisome and vnpleasant to our corrupt nature.

a The labour is easie to the good heart, the benefit in comparable.

I Performing^a it aright, wee shall auoyde all hardnesse of heart, luke-warmnesse, sleeping in

in any sinne, and preuent an euill conscience, with many other punishmētts of sinne; and withall we shall be able to recouer our selues forthwith, out of euery grosse sinne, and from Sathans power, yea euen from the gulse of the deepest despaire. *Psal. 32, 45.*

3 We shall daily be putting off the old man, and putting on the new; strip vs of the ragges of our sins, & put on our wedding garment, to make vs more glorious in the eies of our Bridegroom: yea, wee shall cast away the workes of darknes, and put vpon vs the armor of light. *Ephe. 4, 21., 22, 23, 24. Rom. 12, 12.*

3 Becing thus armed, we shall be so enabled to watch continually; and defend our selues against Sathan, and all his power, that hee shall neuer giue vs any deadly wounds; but we shall put him to flight, and in time trample him vtterly vnder our feet.

4 We shall be able to see the good way, and wherein the perfection of a Christian consists, with his true glory and felicity in this life, and to reioyce in.

Practise will
make it euery
sweet.

1 Iohn 5.3.
Math. 11 30.
Psal 119. 56. 6.
80. 101. 104.
Lam. 3. 39. 40.

Eph. 6. 11. 12.
13. 14. 15. &c.
Math. 4. 11.
Iames 4. 7.
Rom. 16. 20.

Prou. 2. 9.
Psal. 1. 1. 2.

Psal. 119. 136.
 2 Pet. 2. 7. 8,
 Luk. 19. 41. 42.
 Phil. 1. 9, 10.

in them that are such : and withall to behold the fearefull state of the world, to mourne for it with iust *Lot* : so to iudge aright betweene the godly and the wicked, and specially to iudge of our owne estate.

5 We shall be fitted in some measure (according to our place & calling, as we are Christians) to teach, conuince, admonish, reprove, exhort, and comfort both our selues and others.

Rom. 15. 14. 1 Thes. 5. 11. 14.

6 We shall be enabled to pray for our selues and others with the whole Church of God, according to our seuerall necessities, and after the wil of God in faith : & withall, to make a most sound confession of our owne finnes, generall or particular, & of the finnes of the time with feeling : and so most sweet thanksgiuing for al mercies with a like cōfortable professiō in our faith.

Iob. 15. 7. 1 Iob. 5. 14. and 3. 22.

7 We shall so grow in Christ, and repaire his image as by beholding and obseruing our selues, we shall get most strong consolation that wee are true branches

2 Pet. 1. 10. 11.
 1 Theff. 1. 3. 4,
 5, Iohn 15. 1. 2
 7. 8.

brāches of that holy Vine, liuely members of Christs body, the very sheep of his fold, to stand at his right hand: and hence most certain assurance of eternall life, sealed vnto vs by his holy spirit: hauing in the mean time al the promiss of this life, & that to com: al being ours & for vs. *1 Tim. 4. 8. 1 Co. 3. 21, 22, 23.*

8 Seeing our growth in grace, perceiving what sins we haue ouercome, and what graces we haue obtained, we shall be encouraged to strue forward to perfection, vntill wee obtaine the end of our strife, the crowne of glory.

Aper. 2, 9, 10.

9 Wee shall shine as starres in the world, to the greater glory of our God the comfort & good ensample of Gods seruants, the conuersion of the wicked, or stopping their mouthes, & leauing them more without excuse, *Phil. 2. 15.*

1 Pet. 2. 12, 15. and 3. 1. 2.

10 Wee shall increase the brightness of our glory in heauen, as we haue more glorified God in the earth: for the practise of this examination of the course of our life, is a spiritual sowing, where-

Rom. 5. 10.

Gal. 3. 3.

Heb. 10. 32, 33

2 Tim. 4. 7, 8.

whereof wee shall in due time reape a plentifull haruest, if wee faint not, *Dan.* 12, 3, *Rom.* 2, 6, 7; *Math.* 19, 28, 26, 3 *Cor.* 9, 6, *Gal.* 6, 7, 8, 9. 10.

11 Wee shall be sure to get and keepe a good conscience: wherof such peace, boldnesse, security; and heauenly ioy will follow in vs, as passeth all vnderstanding, and no carnall man can possibly fele, but onely those for whom the kingdome is prepared; because it is the beginning of it in this world. *Prou.* 15, 15, *Rom.* 5, 1, 2, 3, *Phil.* 4, 7: 2 *Cor.* 1, 12. *Rom.* 14, 17.

12 Briefly, which is the summe of all, wee shall get this assurance, that Iesus Christ is our Sauour, anoynted for vs,

our { Prophet,
Priest,
King:

hauiug made vs also King and Priests to our God for euermore.

Apec. 1. 6.
1 *Pct.* 2, 9.

Some

*Some necessary Questions apper-
taining hereunto.*

1 Of senselesnesse in sin.

Quest. **C**AN any man living with-
out feeling of his sin, & mi-
sery by it, or of his spirituall pouerty,
haue any sound hope of saluation by
Christ?

Ans. No: Christ is a Physician
onely to them that are sicke, a deliuerer
of them who feeble themselves in pri-
son, calls them onely that trauell and
are ready to faint vnder the burthen of
their sinnes. *Luke 4, 18, Esa. 61, 1. Mat.*
11, 29, 30.

2 Of obstinacie or wilfulnesse in sin.

Quest. **C**AN any who continue wil-
fully in any one sinne, re-
fusing to bee ruled by the word of
Christ and his Ministers in all things,
hope for eternall life by Christ, or the
fauour of God?

Ans. No: they that come to Christ,
must

*Luke 9. 13.
Matth. 11. 30*

Mat. 16. 24. 25.

Act. 3. 22. 23.

Luk. 10. 16.

Jam. 2. 17, 18;

Heb. 12. 14.

must follow him, forsaking themselves, taking vp their crosse daily, and learne of him to beare his yoke, if euer they will finde rest vnto their soules. They must heare his voice, or els they shalbe destroyed from among his people. For they that despise Christs messengers, refusing to heare them, despise him; and all that boast of faith, must shew their faith by their works, to bee a liuing faith, else it shall no more profit them then the faith of the diuels: yea all must follow holines, without which no man shall euer see God with comfort. The Lord also threatneth, that whosoever liues but onely in one knowne sinne, shall die the death, his blood shall bee vpon him, *Ezek. 18, 10, 21.* And if he wil not doe his indeuour to finde out his sinne, it is all one before the Lord: and much more if he shall sinne presumptuously, *Num. 15, 30, 31.*

3. To whom sound comfort belongs.

Quest. **C**An any but they who in deuoorto walke with God in holinesse

holinesse all their daies, haue any comfort that they shal be heard in their distresse, or can they pray?

Ans. No: for the iustice of God will not admit it. For he that turnes away his eare from hearing the Law, his prayer is abominable. And what maruell is it, if God call to vs, and wee will not heare to obey him, though he heare not vs, when we call and cry to him? Therefore we must hold this rule for certaine, God heareth not obstinate and impenitent sinners: according to that of the Prophet; That if we incline vnto wickednes in our hearts, God will not heare vs: neither can we be sure that we shall neuer be confounded, vntill we haue respect to all his comandements. *Pro. 1, 24, 25, 28, 29. Iob. 9, 31. Esa. 1, 15, and 66, 2, 3, Psal. 66, 18, & 119, 6. Ezek. 18, 11.*

Prou. 28, 9.

Experiment generall.

TRy whether we can find any sound comfort in our prayers, that God will heare vs in the day of our affliction or any time of neede, or heare any other praying for vs; or that any one
of

of the promises of God belong to vs, or so much as belecue any Article of faith with comfort, vntill wee haue soundly repented of all our sinnes (our knowne sinnes particularly, vnknowne generally,) with a full resolution to know the Lord, and feare him, walking in al his commandements for euer, & departing from euery sin, *Psal.* 32, 3. 4, 5. *Ios.* 7, 10, 11, 12, 13, 19, *Act.* 11, 23.

4 Of the causes of back-slyding.

Quest. Sith sinne hath such fearefull effects, and men void of feeling of their sinne, are in so dangerous a case: how come a number, who haue had some good feeling, to such coldnesse in religion, hardnes of heart, and senselesnesse in sin, as to make no conscience almost of any sinne?

Ans. 1 By a vaine conceit that our case is good enough, comparing our selues with others, and not with the law of God and the image of Christ, to which we should daily be more cōformed: and by forgetting that we should
euery

euery day grow better and better vntil we come to perfection; and that when we goe not forward in Christianity, we goe backward in Gods iust iudgement, for making so base account of those beginnings of his heavenly gifts. *Gal. 6.4. Psal. 92.13.14. Ephe. 4.13,15. Heb. 6.1.2.3.4.5.6.7. Mat. 25.*

2 By neglecting the meanes of the preservation & increase of grace: as of liuing vnder a holy Minister ordained of God, ordinary hearing, reading of Scriptures, & other good books, constant receiuing the Sacraments, conference, prayer, meditatio, examination, fasting, & the like: or doing these things for a fashion only without reuerence; or at least not waiting on the Lord for the fruit of them, or neglecting our calling, or being any way vnfaithfull or negligent therein.

3 By committing some grosse sin, or liuing in some knowne sin, without effectuall repentance, as *Dauid*: or not glorifying God according to our knowledge of him, in practicing al holy duties which he requireth: or at least

M

not

Mar. 4. 24. 25.
Heb. 10. 24. 25.
38.

not receiuing the loue of the truth soundly, but onely a tast of it, or for a fit to serue the time. *Mat* 25.29. *Rom.* 1,21.22.24.26.28.2 *Thes.* 2.10, 11.12.

Mat. 13.22.44.

45.46.

Luk. 8.14.

Mat. 6.33.10.

9.38.

Mat. 6.24.

1 *Ioh.* 2.15.

4 By ouermuch greedinesse in seeking earthly things, whether our pleasures, profits, ease or credit, or safety from troubles, which steale away our hearts & choke grace; or seeking them more then Gods glory & his fauour, with the things which concerne his kingdome, or with the neglect herof, & of the saluation of our brethren. For our loue cannot be in the highest degree to two contrary Masters : but as it increaseth towards the one, it decreaseth towards the other. Neither will our iealous God part our loue with the world: for either he will be loued with all the heart, & with all the soule, & aboue all earthly things, or not at all. *James* 4.4. *Mat.* 22.37. *Luke.* 14.26.

5 By familiarity with the enemies of Gods religion, or men notoriously prophane, or lukewarme professors: for it is the iust iudgement of God to leade vs into temptation hereby, so gi-
uing

uing vs^{up} for these sinnes. *Psa.* 26. 4. 5.
and 16. 3. 4. and 15. 4. *Prou.* 22. 24. 25.
Dent. 7. 1. 2. 3. 4. 5,

*5 Of finall Apostasie or backsliding: whe-
ther a child of God can fal away finally,*

Obiect. **B**Ut if I finde once that I am
a childe of God and in his
fauour, I may be sure that I cannot fall
away vtterly, nor yet lose his fauour;
although I keepe not so strict a course,
but somewhat follow my pleasures &
frame my selfe a little to the time, or
liue in some things of which I am not
perswaded that they are good, or for
which I see no great warrant, or omit
some lesser duties. For God is vn-
changeable in his loue, that whom hee
loueth once, he loueth to the end; and
so infinite in his mercy, that he cannot
take it from his, vtterly: besides that
in many things we sinne all

Answ. 1. Sathan can transforme
himselfe into an Angell of light, per-
swading thee all is well, when it is no-
thing so: for thou maiest goe as farre as

2 Pet. I. 10.

Psal. 119. 6.

Herod or *Iudas*, yet be in no better state then they. Therefore it is good to follow the aduice of the holy Apostle *Peter*, to giue all diligence to make thy calling and election euery day more sure, by keeping in all things this strict watch of the Lord, so increasing in the practise of true piety.

2 Be it so, that thou art the childe of God, and in his fauour: yet liuing in or committing but some one small sin in thy account, or for doing that wherof thou hast no warrant; or wherein thou doubtest that thou offendest God, vpon what fayre pretence soeuer thou doest it, thou maiest indanger thy selfe not onely to lose the feling of the Lords fauor & loue, but also all the experiments of his kindnesse, & gracious familiarity; & moreouer bring vpon thee all the miseries befalling the impenitent person mentioned in the first help of our examination, pag. 23. 24. 25. 26. 27. saue only the two last: as some of them thou art sure to feele, if thou preuent them not by speedy & earnest repentance: so that thou maist come to

that

that estate, as if thou hadst all the world, thou wouldest willingly giue it to bee assured of Gods fauor; or else to haue his hand to lie heavy vpon thee all thy life long, as vpon *Dauid* after his adultery and murthrer, that thou wilt think it madnesse, to buy the sweetest sinne at so hie a rate. Let that seuerity against *Moses* and *Dauid*; the dearest seruants of the Lord, warne thee herein; for this hath the Lord, promised to his as a gracious fauor, that hee will correct their offences with the rod, & their sin with scourges; because he will not vtterly take his mercy from them, nor damne them with the reprobate.

Psal. 89. 30. 31.
32. 33. 24. 35.

Rom. 11. 29.
Esa. 49. 15. 54.
Io. 49. 20. 21.
Ioh. 13. 1

6 *How to recover the feeling of the Lords fauour, and to obtaine the remouall or sanctifying of his iudgements vnto vs.*

Quest. **B**Ut how may I recover the feeling of the Lords fauour and remouue his hand when it anyway lieth heauily vpon me?

M 3

Ans.

Lam. 3, 39. 40.

2 Sam. 12. 7. 8.

10. 11.

Psal. 51.

Ans^w. The Prophet *Jeremy* answeres; Thy sorrow being for thy sinne, thou must search and try thy waies, and turne againe vnto the Lord. 1. Thou must by diligent searching finde out thy particular sinnes as neere as thou canst. 2. Thou must acknowledge them according to their nature, with griefe and sorrow of heart, aggrauating them (according to their circumstances) to increase thy vnfeined sorrow and repentance; as *Nathan* doth the sinne of *David*, and as *David* himselfe. 3. In the sense of thy sinne, loathing it, and condemning thy selfe for it, thou must cry earnestly for pardō, in & through Iesus Christ, not resting till thou finde comfort. 4. Thou must offer thy selfe to god to serue him all thy daies according to the strict rule of his word, watching against & abhorring al sin, but especialy those wherby thou hast most dishonored & offended his heauenly Maiestie, or wounded thine owne conscience. So applying to thy selfe the comfortable promises of the Gospel, as they are set down before in the Articles of faith, waiting

waiting vpon the Lords mercy, by continuing in^a instant prayer, thou shalt at length vndoubtedly find true comfort, thogh he defere longer (as sometimes he doth when we haue made smal reckning of his fauour, or greiued his Spirit by some haynous sinne) and in his due time thou shalt haue his hand remooued, or much comfortable experience of the sanctifying of his corrections vnto thee.

*7 Of the certainty of Gods fauor,
and how it is increased.*

Quest. **B**Vt when may I bee out of doubt of this fauour of the Lord?

Answ. Then and so long onely as thou makest conscience, thus to walke with thy God, in all his commaundements as his obedient child, and doest stedfastly purpose so to continue all thy daies, thou maiest be assured of his loue, as of thy tender Father: and still euer more and more as thou increasest in more obedience. Thine owne experience

a Thou must preuaile as *Jacob* wrestling and weeping: hold fast let him not goe before he haue blessed thee: he will certainly doe it.

Hos. 12. 3. 4. Meditate with all vpon the rules of our direction in our examination, chiefly rule 8. 9. 10.

rience shall teach thee; for his loue herein is as the loue of fathers and mothers, but that it is so farre aboue theirs as the heauens are aboue the earth. *Esa.* 49.15.16.17.&.55.8.9.

Therefore we are oft to consider of our growth, that it be sensible: As in trees, vntill they come to their full greatnes; in children till they attaine vnto their vigour; in good scholers apparent in their yearely examinations. As these are more esteemed, the more they grow: trees in bignesse and store of good fruit; children in stature, obedience and wisdom; scholers in the best learning and nurture: so is it with vs in Christianity. And as the scholers are by their profiting incouraged to go on with cherefulnesse and boldnesse, so likewise the obedient child of God growing as in grace, so in all comfortable assurance. *Io.* 15.2.2. *Pe.* 3.17.18

1 *Hinderan-*

*I Hinderances of our assurance
of Gods fauour.*

Quest **H**OW comes it to passe that
so many doe neuer attaine
to any assurance of Gods fauour that
they are in the state of grace, but re-
maine alwaies doubtfull, especially
when once their consciences are a little
awaked, or else come to lose their assu-
rance of it?

Ans^r. In most it commeth to passe
because they neuer regard the getting
of it, as not worthy their labour; or
for that they thinke it vnpossible to be
attayned; or else content themselues
with some common hope, at least
that they shall doe as well as others,
and that God is mercifull.

But of those who haue and doe still
desire to attaine it, many are vsually
hindered, thorow some of those causes
of backsliding, mentioned in the fourth
question before, *page* 156. as namely,
Thorow conceitednesse of the good-
nesse of our spirituall estate, and so, by
not

For this see it
more at large
in Maister By-
fields little
booke of the
Signes and as-
surance of
Gods lone.
pag. 8. 9. &c.

not labouring to grow better and better euery day. Or by neglecting some way, the meanes of the preferuation and increase of grace. Or by committing or liuing in some knowne sin. Or else for not glorifying God according to our knowledge of him. Or for not receiuing soundly the loue of the truth. Or by that ouermuch greedinesse in seeking some earthly thing. Or it may be, thy familiarity with the wicked. But most commonly it is thorow want of care and conscience, to examine seriously from time to time our spirituall growth in grace, both in the subduing and mortifying of euery sin more and more, chiefly sinnes following our nature and calling: and withall for lacke of trying our daily increase in euery Christian grace, and in strength to performe each holy duty more conscionably.

How

*How a holy and sound Christian may
want the feeling of Gods fauor, and
so of this assurance.*

Quest **B**Ut may not a Christian
vse this examination, and
also haue in himselfe truly this growth
in all graces, and yet want this assu-
rance?

Ans^r. Yes, in case of melancholy,
where the ill and noysoine humors of
the body doe darken the light of the
soule, that it cannot so much as see
much lesse feele it owne happy estate,
and especially when Sathan thorow
the Lords permission, gets his aduan-
tage to hinder this mercy.

And so likewise in some spiritual de-
sertion or temptation, it may fall vpon
any of vs, euen the dearest seruant of
God: as vpon *Job* and *David*, for the
humbling of vs for a time, to awake vs
out of our security, or to try vs what
reckning we make of the Lords fauour,
what we will doe for the attaining the
same againe; that wee may learne to
esteeme

Col. 1. 10.

2 Cor. 12. 9.

Heb. 7. 25.

esteeme better of it, and to bee more carefull to retaine it when we haue recovered it, and euer to giue it better entertainment: or to make his seuerity, Iustice, power, and mercy more knowne, in giuing to Sathan the greater foyles, to his owne the greater deliuerances, & in making his tender care more seene in wathing ouer them in their greatest distresses, and the like. And finally, in many of the deere Saints of God, this much hindereth their assurance thorow their owne ignorance & Sathans subtilty, that they looke more at themselues, to find perfection in themselues, then at Christ in whom alone their perfectiō is; & so that they more pore vpon the weaknes of Gods graces in them, then consider the soundnesse of the same, or the sufficiency of Gods grace in Iesus Christ, and of Christs merit; with his perpetuall intercession: appearing euer before his Father for them, for their iustification, and saluation, & to cause them euer to bee accepted of him. Thus it is commonly in al those poore
soules

soules who so much complaine of the hardnesse of their hearts, and that they cannot bee sufficiently humbled for their wants and other finnes, or that they cannot beleue. Which altogether forget, or are ignorant hereof, that all our righteousness whereby we are iustified in the sight of the Lord, and shall euer stand with boldnesse before our God, is wholly in Iesus Christ, out of our selues; and made ours onely by our faith in him, apprehending and applying him & his righteousness vnto our selues. That our faith is not any part of the matter of our Iustification, but the hand meerly to apply Christ vnto vs. Neither is it the truth and strength of our faith, but the truth and soundnesse of it, which thus layes hold on Christ to make him ours, though it bee but as the withered hand for feeblenesse; or for quantity, but as the grayne of mustardseed. And so for all other graces of the Spirit, they are onely to manifest our faith, & the soundnesse of it, & so the truth and certainty of the Spirit of God dwelling in vs. In
all

Rom. 3. 22. 23.
to the end,
Rom. 4. 5. 6. 7.
&c.

Rom. 8. 1. 2. 3.

Rom. 10. 31. 32

Mar. 9. 23. 24.
Luke. 17. 5. 6.
Mat. 12. 20.

Mar. 12. 33. 35

Gal. 5. 22. 23.

Mar. 9.23.24.

2 Cor. 12.8.

Esa. 64.6.

Rom. 3.27.28.

& 4.1, 2.3.4.

&c.

Rom. 11.32.33

34.25.

Phil. 3.8.6.

all which graces this is a cheefe part of our perfection, to bee able to feele and bewaile our imperfection; and in them all, we moreouer are indeed, and in Gods account, such as we vnfaignedly desire and strue to bee. This therefore is the wisdome and goodnesse of our God, to leaue such wants & weaknesse in his dearest seruants, to beate downe the pride of our hearts (wee being all in this behalfe exceedingly prone to be iustitiary Pharises) & thus to driue vs altogether out of our selues, to make vs to deny al our own righteousness, accounting our best workes but as filthy clouts, for the impurity cleauing thereto; and to teach vs to giue all the glory and praise; both of our iustification, and saluation, to him alone in Iesus Christ; and to esteeme all but losse and dung in regard of Christ, and that we haue inough, if we be found cloathed in the glorious robes of his righteousness: and in a word (as blessed *Paul* speaketh,) that wee may bee found in him, that is, nor hauing our owne righteousness which is of the law,

but

but that which is through the faith of Christ, euen the righteousnesse which is of God through faith.

In these cases the cure of the body by Physicke is to be looked vnto, according to the direction giuen before in the 6. Commandement, to them who are any way troubled in minde, *pag. 75. 76.* And so likewise in the meanes how to recouer the feeling of the Lords fauour. *Quest. 6. pag. 161.* And chiefly our stedfast beholding Iesus Christ, giuing God all the glory of our iustification and saluation, and so of his fauour and loue in and through Christ alone.

*The most certaine and infallible meanes
to attaine vnto the strong assurance
of the Lords fauor.*

Quest. **V** **V** Hat is then the most certaine and vnfallible meanes to come to this strong assurance of the Lords fauour, and of our present and eternall happinesse, so as let Sathan and all his instruments, loose vpon vs, though they may daunt

vs

vs, and it may bee for a time cause vs to stagger thorow vnbeleefe, yet shall not be able to driue vs from this assurance.

Ans^w. The daily practise of the triall of our spirituall estate, ioyned with humiliation and instant Prayer, especially this sound & constant course of examining our selues from Sabbath to Sabbath, in our preparation to come before the Lord according to the direction, *pag. 21.* And chiefly by turning our eyes from our selues, and our owne imperfections, in the feeling of our wants, to Iesus Christ, and that absolute perfection to be found in him. For this true beholding Christ, & this alone, is it that can indeed bring vnto our soules (vpon certaine grounds and vndoubted demonstrations) that peace & ioy of conscience, passing al vnderstanding, & that confidence, boldnesse & assurace which can neuer be appaled when by the euident testimony of our conscience, we find liuely fruits of our faith and of Gods spirit; though not in that measure which we doe desire, yet
in

in truth & soundnesse, & in the longing desire of our soule; and that we doe not liue in any one sin, so farre as by wise & carefull searching wee are able to finde it out, but hate & abhorre euen the very least; and contrarily that wee haue not onely begun, but also doe increase in strength, and still more and more, strue to walke in euery commandment of God without reproofe, and that of true loue to our Lord and Sauiour. The reason hereof is because these (as we said) are the vndoubted euidences of Gods holy Spirit dwelling in vs, and the vnfallible fruits of a liuing faith. And because this vnfaigned desire to performe a constant, cheerfull and perfect obedience, is the onely true triall of a good and naturall childe, yea of an obedient seruant, a loyall subiect, a faithfull spouse, a liuing member of Christ, one in whom Christ dwels & remaines, & such a one as is by Christ made a right heire of all, to raigne with him for euermore. Vnto this indeauour all the promises are made through the whole booke of God, both for this and

N

eternal

Gen. 17. 1.

Gal. 5. 22. 33.
Iam. 2. 18.Mat. 4. 1. 6.
Iam. 2.Psal. 103. 17. 18
Ioh. 1. 7. &
2. 4.
Psal. 119. 1. 2.
7.
Mat. 12. 33.
Ier. 17. 13.

Mat. 25. 2 I. 23

eternall life. This alone can shew our heart, which is otherwise deceitfull above all things. And finally because according to this indeauour wee must be iudged at the last day.

The Sacraments a speciall meanes for the increase of our faith.

Quest. **B**Vt may not the Sacraments bee a gracious and a special meanes for the increase of our assurance?

*Quest. 4. cause
2. pag. 257.*

Ans. Yes, they in their right vse are amongst the principall of those meanes ordained by the Lord, to keepe vs from backsliding: and so for the preservation and increase of grace, mentioned in the causes of backsliding. Seeing they are the Lords seales, for the fulnesse of our assurance, both of forgiveness, and of his fauour in Christs blood: and so speciall helps for the stirring vp and increasing of all the graces of God in vs, and consequently of all spirituall strength and assurance.

Quest. When is our Baptisme such a seale and assurance to vs?

Ans.

Ans. When wee beginne to make conscience of our wayes, and are in some sort able to walke in all the good wayes of God, and so in newnes of life, and are purged from our sinnes and corruptions wherein we haue liued, hauing the strength of our corruption abated in vs. This is nothing else but the inward & powerfull Baptizing by the word and spirit of Christ, whereby we are fully assured that our sinnes are washed away by his bloud, and that we are ingrafted into Christ, & within the couenant of grace, & that our Baptisme is effectuell vnto vs for our saluation, & a certaine seale thereof. And as we feele this inward Baptisme, that is, the spirit of Christ more framing vs to this holy patterne, so is our assurance still more increased.

Quest. What are we to do that the Sacrament of Baptisme, may bee thus effectuell vnto vs?

Ans. By oft meditation (especially whensoever we see that Sacrament administred) of our owne duty & couenant wherewith wee are bound by our

Ephe. 5. 26.
1 Cor. 6. 11.

Mat. 3. 11.
Ioh. 3. 5.
Rom. 6. 34.
Gal. 3. 27.

Mat. 28. 19.

Ioh. 3. 16.

Rom. 5. 6. 8. 9.

10.

Rom. 6. 3. 4.

tisme, and that we are not our owne, but the Lords; being by our Baptisme wholly consecrated vnto his Maiesty. And withall by labouring (chiefly in beholding the action of Baptisme) to apply vnto our selues the loue of God giuing his Sonne, and of Christ Iesus, offering himselfe for vs; yea by applying effectually vnto our selues the merit of his death and passion, euen of his precious bloud shed for vs, for the washing away of our sinnes; that so the Lord may by his spirit cleanse vs, not onely from the guilt, but also from the filthinesse of our sinne, still mortifying and burying the remainder of the corruption in vs, and raysing vs vp daily to walke more cheerfully in newnesse and holinesse of life?

Quest. When is the Lords Supper so effectuell for our full assurance?

Ans. When our soules are through the same nourished to eternall life, by the body & bloud of Iesus Christ crucified for, vs, & when we feelee a further growth in grace, and so thereby, a further confirmation, that wee are in the

the couenant of grace, and in Gods loue and fauour.

Of our preparation to the Lords Supper.

Quest. **W**Hat are wee to doe that it may bee so effectuall and powerfull vnto vs, thus to nourish and increase our assurance?

Ans^w. To the end that the Lords supper may be so powerfull, & effectuall, wee are to doe somethings before our receiuing, somethings in the very act of receiuing, somethings after.

Quest. What are we to doe before?

Ans^w. Wee are first to consider the necessity of our preparation, before wee draw neere vnto the Lords table.

2. What ones we ought to bee whom the Lord calls to this Sacrament, and to whom it belongs. 3. That we vnderstand the meaning of the Sacramentall signes & actions, & be able spiritually to feede vpon Christ, by and thorough the outward signes. 4. That we haue a true and liuely feeling, that wee stand in present neede of the Sacrament, and

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so

For your better helpe in this blessed worke, I refer you to those worthy Treatises written of purpose: Of our preparation to the receiuing of the Sacrament, hauing here onely pointed at the heads.

so can come hungry and thirsting after it

1. Cor. 11. 31.
Leui. 10. 3. &
22. 3.
Exod. 19. 21.

1 Cor. 11. 28.

2 Chro 30. 18.

22.

1 Cor. 11. 29.

30. 31. 32.

Mat. 7. 2.

Psal. 4. 4. 5.

Mark 4. 24.

For the first of these, viz. the necessity of our preparation, wee are chiefly and most carefully to looke vnto it, because the Lord is a holy God, and will bee sanctified in mercy or iudgement, in all who draw neere vnto him, especially in his chiefe ordinances, as namely in this. And therefore hee hath so seuerely commanded and enioyned all sorts, first to examine and try themselves, and so to eate of this bread and drinke of this cup and hath moreover shewed himselfe so seuerely to his owne people, for their vnreuerent coming to this Sacrament. And finally, we may expect that God will measure vs a measure, in blessing & assurance, according to the measure of our preparation, and care to come before him.

2. For the second, that is, what ones we ought to be whom the Lord calls to this banquet. Wee ought to be such as desire vnfainedly with all our hearts to walke humbly in all this couenant of the Lord all our dayes: for to such
onely

onely this seale of Gods couenant doth appertaine. And to this end, wee are euer to try and examine our selues, in a more serious manner, before our receiuing of this Sacrament, (though before each Sabbath we are to doe it for our better preparation) yet then more carefully according to the direction for the time of our examination, *pa. 21, Sect. 4. 12.* That we may not come lying in any one sinne, so farre as by our diligent search we can finde them out, but that we labour to bring our hearts, to an vnfeined sorow for them, and a true hatred of them all; euen of the very corruption still remaining in vs; so to preuent the Lords chastisements, and corrections for our carelesnesse herein. And moreouer that we be such as haue set our selues, at least in the full purpose of our hearts, to walke in all the commandements and ordinances of God all our daies, and so doe feele both the law and Gospell of Christ powerfull in vs, to the increase of our sanctification, and saluation. Finally, that we haue begunne to be such both
for

Rom. 7. 22. 25.

for our faith and repentance, as our God requires of his people. And then though wee feele not our selues to bee such, in such a full measure of conformity as wee desire, yet if wee perceiue that wee bee such in the inner man, that is, in a longing desire to bee such, and in a full and constant resolution neuer to rest vntill wee attaine thereunto; Christ hath ordained this Sacrament for vs, both to assure our hearts that we are they for whom God hath giuen his Sonne, and also to increase our spirituall strength and all his graces in vs.

1 Co. 11. 24.

25. 26.

Exo. 13. 8. 14.

3. Wee are to be carefull that wee vnderstand the meaning of this Sacrament, and also that wee be able by the outward signes and actions which wee see, to conceiue and be put in minde of the inward graces signified thereby; and that in such sort, as we shall see after in our manner of receiuing, what is to be done of vs then presently as wee are communicating.

4. For the fourth, wee are to bring our hearts to a liuely feeling, that wee
pre-

presently stand in neede of this Sacrament, and so can come hungry and thirsting after this spiritual nourishment which wee shall be able to doe when we bring our soules to a right sense of these things. 1. That both our faith and repentance, & so al the graces of God, yea the whole new man is exceeding weake in vs, especially in regard of the time and meanes which our God hath vouchsafed vs, and chiefly in temptation; which by our sound examination of our selues, wee shall easily discern. 2. That it stands vs vpon to strue forward to perfection, and that without doubt we are but hypocrites, if we thinke our selues perfect ynough, and seeke not to be perfect, as our heavenly Father is perfect; & that we must needes goe backward in Christianity if wee goe not forward. And finally, that he who hath the Spirit of Christ, cannot chuse but work forth his salvation both in feare and trembling. 3. That God hath specially ordained this Sacrament, as a most powerfull meanes for nourishing, and confirming these
hea-

Mat. 5. 3. 4. 6.

Mat. 5. 48.
Phil. 3. 13.

Phil. 2. 12.

heauenly graces in our soules, and so for strengthening the new man. For so much as it doth effectually apply vnto vs, and assure our consciences of the forgiuenesse of our sinnes, through the blood of Christ: from which assurance chiefly, as from a liuing fountaine both the grace of adoption, & also the graces of sanctification doe issue and proceede. And thus much for that which wee are to doe before our receiving.

What we are to doe in the time of the administration of this Sacrament.

Quest. **B**Vt what are wee to doe in the time of the administration, that we may doe it with fruit and comfort?

Ans. Wee are to labour according to the instruction & commandment of our Saviour, to bring our hearts to an inward feeling of all that which outwardly is done: because otherwise we dishonor God, profane his holy Sacrament, and deceiue our owne soules, if we thinke that the outward action alone,

Luc. 22. 19.

Ioh. 4. 23.

I Cor. 11. 24.

25. 26. 29.

alone will serue the turne. And this we are to doe, not onely when the Minister goeth to the Communion table, but from the beginning of the publique prayers vnto the end, (the whole action of the congregation assembled to receiue the Sacrament, beeing termed by the name of breaking of bread) more specially in these particulars.

Act. 20. 7.

1. Seeing the bread and wine vpon the Lords table, prepared & consecrated by the word, prayer and thanksgiving of the minister, vnto this holy vse; we must with ioy of heart, remember and euen behold, how Iesus Christ was prepared & sanctified in his whole life, to bee the onely and all-sufficient meanes of nourishing our soules to eternall life, and of preserving vs in the state of grace, yea of strengthening and refreshing vs in all our troubles and temptations.

Ioh. 6. 27. & 10
36. & 17. 16.

2 When wee see the bread broken and the wine powred out by him, then must wee with griefe and indignation of heart, thinke of our sins which crucified

Zach. 12. 10.
1 Cor. 11. 25.
26.

cified and pierced our Lord and Saviour, causing him to suffer so infinite and vnspeakable torments, and euen to be a man of sorrowes. And withall are wee then rightly to consider of the infinite iustice of God, and his anger against sin, that could not haue beene appeased but by this meanes alone.

Ioh. 3. 16.
Rom. 8. 31.
1 Iohn. 3. 23.

3 When we see the bread and wine offered vnto vs by him, and doe heare him in Christs name command vs to take, to eate and drinke; then must wee with ioy and thankfulness of heart, meditate of the wonderfull loue of God towards vs, not onely in not sparing his owne sonne, but in giuing him for vs; and moreouer also in offering him thus vnto vs; and commanding vs to beleue in him, so feeding on him spiritually.

4. In taking the bread and wine, and in eating and drinking the same; wee are to stir vp our soules by faith, to lay hold vpon, and to apply to our selues all the merits of Christs passion; and to assure our selues, that all which hee suffered is thus confirmed to bee ours,
and

and that by those vnspeakable torments of his owne Sonne, Gods anger is fully appeased, & his iustice fully satisfied for all our sinnes. Thus to endeavour to feede ioyfully thereupon, that we may not onely feele our selues fully satisfied thereby, yea refreshed and strengthened against all temptations, but also quickned and enabled to walke more cheerfully in a holy obedience.

5. Beholding them who communicate with vs, to stir vp our hearts to beare a louing affection, as to them, so to all Gods people, being partakers with vs of Iesus Christ, and admitted with vs into the same high dignity.

6. Hauing thus receiued these vnualluable benefites at the Lords hand, to offer vnto him againe, with ioy and all thankfulness of heart, not onely the sacrifice of almes, *Viz.* Something according to our ability, for the reliefe of the poore, and also of praise; but euen to offer vp anew our bodies and soules to serue him in more holinesse, all the daies of our life; in token of our thank-

Heb. 13. 16.

Hos. 14. 3.

Rom. 12. 1.

thankfulnesse for this inestimable mercy of our redemption, and for this fatherly care in thus ordaining this Sacrament for the strengthening of our faith, so to nourish vs to eternall life.

What we are to doe after the administration ended.

Quest. **W**Hat are wee to doe after our receiuing, and the whole administration thus ended?

Ans. To try what increase of ioy and comfort wee feelee wrought in vs by the Sacrament, in our further assurance of Gods loue and fauour in Iesus Christ: and so what further resolution we find to leade a holy life, which wil by Gods græce follow in vs if wee haue bin partakers aright. If we perceiue not this working, then are we wisely to consider, whether god may not iustly depriue vs hereof, for want of care in our preparatiõ; which if we find, we are presently to humble our selues before God in reuerent prayer, with vnfained repentance, for this our grie-
uous

uous sinne, that iudgeing our selues we may not be iudged of the Lord. If wee cannot iustly charge our selues with any such negligence in our preparation, but that we haue done our diligence to prepare our selues, and yet cannot feele this assurance and working, then are we in instant prayer & supplication to waite on the Lord, in the vse of all other the holy meanes ordayned to this end, especially vsing more carefull examination of our own hearts and waies, that we liue not in some sinne vnrepented of, or at least in the omission of the practise of some necessary duty. But if contrarily wee find our assurance and comfort increased, and thereupon also our holy resolution, euer to walke more cheerefully with God ; then are we to returne humble thanks for it to his heavenly Maiesty, and begge of him the perfecting of this good worke in vs; to resolve to doe our endeauour to come to this holy banquet, and that rightly prepared; & to be more carefull all our daies to performe all our holy vowes, chiefly

chiefly those which we haue so publicly renewed in the presence of his people: to obserue more conscionably euery part of this our couenant with him, neuer sliding back to turne to any of our former sins, but to strue & haste forward with all ioyfulness towards the marke and the full fruition of his kingdom and glory.

This will vndoubtedly bring vs such a strong assurance, that the gates of hell shall neuer preuaile against vs, but that we shall stand firme & sure against euery assault of Satan; and that we shall find the kingdom of heauen whilst we are here vpon earth, & an entrance opened abundantly to the full fruition of the eternall kingdom of glory.

But for this matter of our assurance thus increased by the Sacrament, I refer you (as I said) to the larger treatises written of purpose for the further direction and assurance of Gods people herein. And thus much for the manner of our fruitful receiuing the Sacramēt, & the means wherby we may come to most strong assurance of the Lords loue

loue and fauour towards vs: & that it shall neuer be vtterly taken from vs.

Quest. Are there not some speciall preseruatiues against enery sinne?

Ans^w. Yes; these following.

1 **T**hat we be resolute to chuse rather to endure any misery, then to sin against God: as *Ioseph, Daniel*, and the three children. *Dan. 1. 8.*

2 That we consider the heynousnes of the least sin, that it is against Gods infinite Majesty, & the riches of his bounty in giuing his owne son for vs: also against his honour, and that loue & loyalty which we professe & owe vnto him, for al his goodnes & mercies; & likewise against our couenant with him, deseruing the eternal curse of God: & more, by the fearfull punishment of the sin of the Angels, of *Adam, Lots wife*; so of *Moses, Vzzah, Saul, David, Ezek. Iosia*, & chiefly that inflicted vpon the son of God himselfe for our sinne: so to accustome our selues to subdue the very least sins, seeing a child of God cannot looke to carry away the least fault against knowledge & conscience, vn-

O

punished

1 Chro. 13.

10.

2 Sam. 6. 7.

Prou. 5. 8. & 6.

25. 27. 28.

act. 24. 25. 16.

Mat. 24. 44.

46.

Let thy gret
deliuerance
neuer depart
out of thy
heart.

I looke to
this as thy
life, thou
that desirest
to be kept
from all
euill, & find
the comfort
that is in
godlines: re-
member
when Dauid
was catched
and when
God hath
reuealed
himself most
familiarily
to his.

punished, without speedy submission and amendment. *Num. 20. 24. Deu. 3. 26.*

3 That we warily resist the first motions to any sin, & be careful to auoid euery occasiō thereof, as wee doe of infectious diseases.

1 Thes. 5. 22. Gen. 39. 10.

4 That we liue alwaies as in Gods presēce, whose eie is euer on vs, & who may take vs away on a sudden: remembring also our appearance before him: so making euery day as our last day, alwaies prepared to giue vp our account. *Gen. 17. 1. Iob. 32. 22. 2 Cor. 5. 10.*

5 That we keep continually a fresh remembrance of gods great goodnes, especially his chiefest mercies, bodily & spiritual, ordinary & extraordinary, to say alwaies as *Ioseph, How can I do this, & sin against my good God? Psal. 103. 2. 3. 4. 5. &c, 116. 12. 26. 3. Gen. 39. 6. Nehe. 6. 11. 13.*

6 That wee be walking euer painfully in our speciall calling with God, as in the eye of our tender Father, that Sathan may neuer take vs out of our way. And so in the conscionable vse of al the meanes of grace *Psa. 91, 11. Dent. 30. 15, 19. 20.*

7 That we keepe withall a perpetuall memory of the former misery of finne, and
bles-

blessings of righteousness.

8 That aboute all we vse feruent prayer vpon all occasions, to be kept by these preseruatiues. 1 *Thes.* 5. 17. *Ephe.* 6. 18,

Quest. What meanes may we vse to keepe alwaies a tender conscience?

Ans. These following principally.

1 **T**His weekly practise of considering our waies, & carefully obseruing how we growe, *Psal.* 119. 59. *Iam.* 1. 25.

2 Carefull vsing all the meanes of grace, neglecting no one. 2 *Tim.* 1. 6.

3 Auoiding presumptuous, or grosse sins. *Psal.* 19. 13.

4 Companying familiarly onely with the godly, auoiding the cōpany of the wicked so farre as is possible, reprobuing their euill behauour, where we may conueniently, in all wisdom, bearing euer a secret detestation of their sin. *Pf.* 15. 4. & 16. 3. & 119. 63.

5 Watching against wordly cares & delights, that they steale not our hearts away from the Lord, and the duties wee owe to him, *Mat.* 6. 24. & 13. 22. *Lu.* 21. 34.

If we thus watch that we may neuer offend

c Let experience teach thee.

Psa. 123. 2

Psal. 123. 2

send the Lord in the least matter, but euer keepe all his commandements, hauing our eyes alwaies looking at him, as the eye of seruāts looking at the hand of their masters we shall not need to fear; he wil watch ouer vs for good continually, & to saue vs frō all euill. So long we are vnder his protection, his fatherly prouidence shal feed vs & supply all our wants: his watchfull protection shall make vs safe.

This is the generation of them that seeke him, of them that seeke thy face, this is Iacob. Ps. 24. 6

The way of the righteous shineth as the light, that shineth more and more vnto the perfect day. Prou. 4. 18. 19.

Such as be planted in the house of the Lord shal flourish in the courts of our God.

They shall bring forth fruits in their age, they shall be fat and flourishing. Psal. 92. 13. 14.

The louing kindnesse of the Lord endureth for euer and euer vpon them that feare him, and his righteousnesse vpon childrens children, vnto them that kepe his couenant, & thinke vpon his commandements to doe them. Psal. 103. 17. 18.

When others are cast downe, then shalt thou say, I am lifted up, and God shall saue the humble person. Iob. 22. 29.

FINIS.

THE
SECOND PART OF
THE TRVE VVATCH:

Containing the Rule and
summe of PRAYER.

So plainly set down, that the weakest
Christian, taking any paines, may in a
very short space learne to pray of himselfe,
with much assurance and comfort: both to get
strength to obserue the Lords Watch, and
to helpe to turne away future iudgements,
or at least finde comfort in the euils
that are to come.

LUKE 21. 36.

Watch and pray continually, that ye may be accounted worthy
to escape all these things that shall come to passe, and that ye may
stand before the Sonne of Man.

ESAY 62. 6. 7.

Ye that are the Lords remembrancers, giue him no rest.

LONDON,
Printed by IOHN BEALE, for Ioyce Macham.


1622.



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To the Right Honourable my
singular good Lady; L. Elizabeth,
Countesse of Huntingdon.

 V^R SAVIOVR hath not without good cause (Right Honorable so oft called on vs to Watch and pray, ioyning these two together, and warning his Disciples in their greatest dangers to watch & pray, that they might not fall into temptation: and also charging vs all to watch and pray continually, that wee may be accounted worthy to escape all the evils that shall come to passe, and to stand before the Sonne of man: Because we can neither watch vnlesse we pray, to obtaine strength from the Lord by it, nor pray with any comfort or power vnlesse wee watch, nor euer get assurance to escape the evils that shall come on the world, much lesse the temptations of Sathan, and damnation of hell, and appear before our Saviour, vnlesse we both watch and pray. In regard whereof first my duty to the Maiesty of God, who prepared the *Watch* against so needfull a time, and after so graciously caused my poore desire therein to be accepted in his Church, hath encouraged me to endeauour to adioyne vnto the *Watch* this short direction for Prayer, as a
second

Mar. 13. 33. &
14. 38.

Luk. 21. 36.

The Epistle

second part and vnseparable companion for the further good of his seruants, of whom fundry haue desired it at my hands. And secondly, your most fauourable acceptance of it, being dedicated vnto my Honourable Lord, perswading me of your Honours vnfained desire both to obserue the same, & walke in all the waies of the Lord, haue imboldned me to presume to offer this to your Hono. Ladiship; To testifie my dutifull & thankful affection to your Honor also: and withall my feruent desire that you may both walke hand in hand all your daies, in the selfe same narrow way of eternall life, being of the same heart and holy accord, enabled thereunto by the spirit of the Lord, obtained by continuall and instant prayer. That so ye may shine as glorious lights together in the earth, and after in the heauens aboue the brightnesse of the Sunne for euermore.

This shall be in the meane time your key into the Palace of the Almighty, and to the presence Chamber of his glorious Maiesty: whereby you may bee admitted at all times, to most familiar conference, receiue immediat answers from his Highnesse: obtaine the riches and pleasures of his House, with the most precious iewels of his treasury, to adorne you far more gloriously then all the pearle & precious stones of all the Princes of the earth. All

Mat. 7. 7. 8. & 21

12.

Psa. 115. 18.

Iam. 4. 8.

Esa. 65. 4. 2.

Dedicatory.

which shall utterly vanish as the dimmest star, when the brightness of your glory shall appear. You shall as Israel preuaile with your God, haue his Angels and all the hosts of heauen at your desire, all being at a perpetuall league with you. You shall vanquish the diuels and put them to flight, ouerthrow the plots of the wickedest, and be accepted in your prayers for the Church. Your Honor shall thus subdue in your selfe each corruption, bring euery thought into an holy obedience: finde the Comforter at hand in all your trials; the sweet voyce of the Spirit, making you with confidence to call him *Abba*, oh Father; and giuing you most strong assurance of his kingdom and the life of the Angels in the very terrors of death. And finally, you shall thus most happily redeeme the dayes past, & lay treasure vp in heauen abundantly against the time of the perfect accomplishment of your eternall triumph and felicity.

VVherunto according to my perpetuall bounden duty I shall alwaies strue during my life, both by my incessant prayer, and all other holy meanes, which the Lord shall in mercy vouchsafe vnto me his poore and vnworthy seruant. And in this study towards your eternall glory and happinesse I rest my selfe, nothing doubting of your like Honourable acceptance of this

Gen. 32. 28. &
1. 2.
Heb. 1. 14.
Eph. 6. 18.
Iam. 4. 7.
Iob. 12. 27. 28.
29.

Rom. 8. 15. 16.

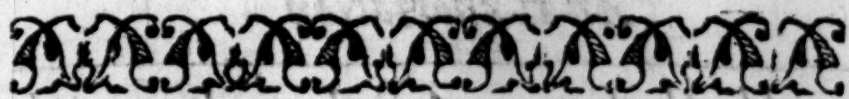
Dedictory.

this my poor endeauour; howsoeuer it be
penned in a most plaine and familiar stile,
not to delight the curious with an houres
reading (which I leaue to others) but to
help the honest heart that is desirous to
learne of our Sauour how to pray, and to
continue therein, in this life, without fain-
ting; that it may reioyce and sing with
the Angels for euer after, when all others
shall weep and mourne, and neuer finde
any comfort or reliefe.

Your Honours in the Lord,

ener to be commanded,

JOHN BRINSLEY.



An earnest Exhortation to all
sorts, to learne to pray, and to giue
our selues instantly hereunto; by
way of Preface to the
Christian Reader.

IT hath been wished (Christian and
loving Reader) that as I haue gone
briefly thorow the Cōmandements
and Articles of the Faith, to set downe the
True watch; so I would take some paines
in like maner to go thorow the Lords Pray-
er, to set downe the Rule and Sum of Prayer,
for the further perfecting and our better ob-
seruing the same Watch. Whereupon, not-
withstanding my great inability in respect
of many of my brethren, yet considering the
Lords former mercy, who shewes his power
in weaknesse, and that by this motion of di-
uers, hee seemes to require my poore labour
in this also: I haue attempted likewise to
make triall heerein; the better to enable the
simpler, and to stir vp all sorts to this holy
duty of prayer. That we may obtain strength
from the Lord, to keepe his Watch more
faithfully, innumerable other benefites pro-
cured

cured by the same. And the rather weighing well into what dangerous times we are fallen, wherein the greatest part (as it is much to be feared) in such a declining unto Atheisme, and generally to extreame coldnes or lukewarmnes, do seldome or neuer pray priuately; unlesse perhaps they vse the Lords prayer without understanding.

And of those who vse to pray, some although they pray much, yet they do it very superstitiously, to the prouoking of the Lord, and hurt of their owne soules; in stead of receiuing any true comfort therein, as all our Popish sort doe.

Others haue a desire to pray, but want ability or leasure, as all our yong and weak Christians.

A third sort droope in their troubles, temptations and feares, and are at their wits end, as Iacobs sonnes, not knowing what way to take, and so continue fretting and vexing themselves; or else attempt unlawful meanes for their reliefe and comfort.

A fourth are afraide to vse the Lords Praier as a prayer, because they cannot comprehend the power and meaning of it in so short

short a forme.

A fift haue gone forth with our Saviour into the Garden, promising and beginning to watch and pray, which yet through our long peace, ease and prosperity, are fallen asleepe.

Another sort liue in monstrous sinnes: as in oppression and unmercifull dealing, deceit, secret uncleannesse, and the like, without repentance; and yet imagine that they doe pray, that their prayers are accepted, and that they shall bee heard in the day when they cry, deceiuing their owne soules.

A last sort, and those one onely and scarce to bee found, abide therein with our Saviour, in watching, cries and teares; wrestling and weeping, as Iacob for the deadly malice and bloody threats of Esau; holding vp also their hands in prayer, as Moses did in faith against Amaleck, to pacifie the Lords wrath, that it may not be powred out upon his people, for all our grienous prouocations. To witnes my loue therefore yet further to all these, & to al other the Lords people, I haue thought it my duty, to offer this weake labour also unto the Church of God, commending the successe thereof unto him

him who is onely wise, and worketh by what instruments it pleaseth him, and aboue all that wee are able to conceiue : Yet not before I had first communicated it vnto some much reuerenced of all for their learning and piety. Now I onely craue pardon to speake freely, to each of these sorts particularly.

¹
Harken you
that pray not
at all

And first to you that pray not at all, looke but vpon the necessity of prayer, consider well in what state you stand, untill you both can and vse to pray in some sort, that you are in the state of damnation, hauing all things accursed vnto you, and working your perdition; and that you but only tary for the execution of Gods vengeance: and then if God open your eies to see your selues, & your danger, I shall not need to call vpon you. For I know you will gine no rest vnto your eies, untill you both can and doe practise this duty; nor that you will euer let day passe hereafter, but reserue some part of it from your pleasures and profits, to bestow on the Lord in prayer, at least a morning and an Euening sacrifice.

²
You that pray

For you that pray in an unknowntongue, or without understanding, bee aduised to spend

spend no more labour in vaine, deceiuing your owne soules. But learne of your Lord and Saviour to pray, according to that heavenly pattern, wherein all true wisdom and comfort are to be found, & which hee hath prescribed vnto you to vse, if you bee any of his disciples; warranting you, if you so aske you shall haue: & then shall you find him to answer to your hearts desire, and to carry you into all his sauing truth.

in an vn-
knowne
tongue,

And you that haue a desire to pray, but know not how to performe this duty aright, I haue chiefly intended your good: Both to direct you for the things which are principally to be begged of vs, contained in the Lords prayer, the Sum whereof I haue indeauoured to set downe plainly in these short formes, applying them to the times: & also to help you for the manner of uttering your requests. Herein I haue aymed at this specially, that by daily practise & meditation herein, you may better attain to the true understanding of the Lords Prayer, & euer haue it in fresh memory. which being the true perfection & pattern of all holy prayer, doth in the infinite wisdom of God comprehend whatsoener we can aske. That so you
hauing

³
You that de-
sire to pray.

having first gathered by wise obseruation in the watch, a true catalogue of your owne speciall sins and wants, together with the maine sins and wants of the Church and Land (which all may see how they cry for vengeance) may be able of your selues both for matter and words, to make a most holy confession of sins, and poure forth your supplications according to your necessities, with comfort and assurance. I haue set them down in foure senerall forms, all containing the same matter: some more shortly, because of our wearinesse in the best things, and chiefly in this duty of prayer, (though most necessary :) the other somewhat more largely for the fuller understanding of it; and the heads in the margents, for the better remembring thereof, or conceiuing the like. I haue set down euery forme more largely then others, to leade vs as by the hand to the practise hereof, each being a more large exposition of the former; Not intending to ty any necessarily euer to vse one of these, (though it were much better to vse them or the like, then not to pray at all, or to pray unprofitable:) nor to vse the whole euer at large (although all the things therein

comprized, are to be begged daily for our selues, or our brethren; and we shall finde wonderfull comfort when we can so beg them with understanding) but to use those most which chiefly concerne our speciall necessity, and the necessities of the Church and our Land : all which may be referred to one of these sixe Petitions. As when we would pray for the glory of God, or to kindle the zeale of it in our hearts, or that he would shew his glory in the preservation of our King and Realme, to use the first. For the Church of God and perfect unity therein, and against the proud enemies thereof, or to get more assurance that we are the true members of it, to use the second Petition. The third, for cheerefulnesse in doing Gods will or submission to the same. The fourth, for dependance on God for the things of this life, and against all worldly cares. The fift, for forgivenessse of sins. The last, against dangers or feare of temptation, or any euill whatsoever. I haue laboured to set downe the heads so plainely in the margent, distinguishing them by figures, that euery one that is desirous to learne, hauing but the seuerall parts of the Lords prayer in his minde, may meditate of them, haply at his worke, or as God giues any leisure. First, marking how many

P things

things are chiefly to be learned in the Preface ; then in each Petition ; so in the conclusion. And secondly , labouring withall to feele the neede that he hath of them , our misery without them , and our happinesse in enioying them ; stirring up his heart to a vehement desire of them. And then to try how hee can pray of himselfe according to the same order ; vsing in the meane time the helpe of one of the prayers set downe , to get fit words : And withall a daily meditation of his particular sinnes (chiefly those following his nature and course of life , with his principall wants , dangers , chastisements and mercies receiued) which will be the speediest teacher to the simplest to pray with true feeling and power. If you would yet wish further direction for the generall confession of sinne , you may vse the first and second helpes in the Watch , of the miseries and hainousnesse of sinne , Page 23. 24. If for an increase in holinesse the third helpe , of the blessings following a holy conuersation , Page 29. If for true comfort and thanksgiuing ; you may vse the helpe of the Rules for direction and comfort , in our examination , page 31. All which with the graces which wee haue obtained in the Law , and promises which wee are assured of in the Gospell ,

Gospell, must needes cause the simple to send forth most sweete prayers and thanksgiuings vnto the Lord. And so much for you that are desirous to pray.

Now to you that droope and faint vnder your seuerall troubles and temptations, not knowing what to doe, the LORD hath here shewed you plainly what you should doe.

Learne of Eliphaz in Iob: Acquaint your selues with your GOD, search your sinnes by the true triall. Make peace with him: then you may lift vp your face to GOD, and make your prayers vnto him, and hee will heare you. And his light shall shine vpon your wayes. When others are cast downe, you shall be lift vp, and God wil saue the humble person. Therefore continue in prayer, wrastling with him, let him not goe before he haue blessed you, he will certainly doe it: Proue and see. Onely waite vpon the Lord in the way of righteousness vntill he send you comfort; vsing all holy and warrantable meanes to helpe herein, to serue his diuine and fatherly providence. But be afraid of so much as euer thinking of any indirect course (as to doe but the least euill to obtaine neuer so great a good) and much more of rebelling against the Lord or his

4

You that faint in your troubles.

Iob 22. 21.

26.

28

Iob 22. 29.

Rom. 13. 2.

Anoynted, and that Authority which he hath set ouer you: lest aboue all other your miseries, you bring vpon you the terrours of an accusing conscience, and procure vnto your selues most certaine woe and endlesse damnation. And thus much also for you that faint in your trials. If you desire further aduice, looke the Watch, Page 155. 161.

5
You that
are afraid
to vse the
Lords
Prayer.

You that are afraid to pray, vsing the Lords Prayer as a prayer, because you cannot comprehend the meaning of it in so few words: and for that the multitude abuse it; accept my earnest endeauour to knit our hearts in one, both by assisting you that you may haue the summe of the chiefe heads euer in fresh memory, as before your faces: and that those who abuse it without vnderstanding, may learne a more holy vse thereof. If yet you say, that you cannot so comprehend the full meaning of it, and all things contained in it, the like you may say (as I take it) of euery senerall petition thereof; and so we should vse none of them in our prayers at all.

6
You that
are fallen
asleepe.

For you beloued, that sometimes were feruent in prayer, but now are colde and heavy, or altogether fallen asleepe; I say not vnto you, Awake; Behold from whence you are fatne, and the danger wherein your selues and the Church

of

of God stands continually, seeing our experience teacheth us, that there is but a haire's breadth betwene us and death, especially if euer the Lord should leaue our **I O S I A H**, the breath of our nostrils, for one minute into the enemies hand: but onely I put you in minde of the speech of our Saviour to his drowsie Disciples; Sleepe hencefoorth and take your rest. Which the Lord in mercy saue vs from. But what mean all our prodigious signes? and aboue all, the worst, that almost all are fallen * asleepe in the midst of such inueterate and deadly malice, with all sorts of grieuous sinnes increased to the uttermost, to prouoke the Lord; after so many bloody practices and terrible forewarnings sent of **G O D** so often and so graciously each after other, to preuent (if it may bee) the dreadfull execution of his most fierce wrath. What can wee thinke of our so many late and unwonted ouerflowings? some of them in the middest and highest part of the Land, where the people were altogether secure, as not hauing the least thought of any danger by water; which together with the former, (principally the inundation of the raging Seas) all must needes acknowledge to be the finger of **G O D**. Verily they cannot but seeme to presage some

* I desire
to awake
you by oft
beating v-
pon this
point.

fearefull and speedy overflow of Gods vengeance, unlesse wee awake and strengthen the things that are ready to die. If our sinnes had been so encreased in the dayes of Popish blindness, they had beene nothing in respect; but now in such a glorious light (wherein all of vs have beene convinced so many wayes; and subscribed in our hearts to the truth of God: and also doe generally still iustifie the good wayes of God) that wee should set our selues to trample under our feet all true piety and power of godlinesse; hating or scorning all that so walke, how gracious, dutifull and blamellesse soeuer they be: This must needs make our sinnes unmeasurable sinfull, and aboue the iniquities of all other people.

7
You that
imagine
you pray,
and yet
live in hai-
nous sins
without
repentāce.
Ier. 7. 9. 4.
10.

And you that imagine you pray, and are accepted of the LORD, and yet live in your unmercifull oppression, or any other haynous sinne, may it not well be demanded of you, as the Lord doth of the people before the Captiuitie: Will you sweare, lie, dissemble, oppresse, build your houses with bloud, commit adultery, drink the bloud of soules, and all other euill, and yet cry, the Temple of the LORD, wee are the seruants of the Lord, and call vpon his Name? Will the LORD take a wicked man by the hand?

hand? Can the hypocrite call on God in the day of his aduersitie? No, no, you deceiue your owne soules; you can neuer pray so as to bee heard, untill you haue made peace with God by unfained repentance: and by a carefull restitution, peace with men. Nay, although you commit not halfe these sinnes, but liue in any one of them, or other like, hath not the Lord said, you shall surely die for it? What good then can your prayers doe, when the Lord turnes away his eare (as from that which is abhominable) and will laugh at your destruction: because you would not first hearken vnto him to turne from your euill waies, while he stretched forth his hands vnto you?

Therefore vnto you (my deare brethren of all sorts and degrees) who haue continued with our Saviour hitherto, in watching, prayers, and teares; and yet at length begin as Moses to faint, with long holding up your hands, or are in danger thereof: I unfainedly desire of the LORD, that I may bee as Aaron or Hur, to helpe to confirme your weake hands and weary knees. Let not your hearts faint. The LORD our GOD is with vs while wee are with him. Let vs continue wrastling and weeping, and become so much
the

Eze. 18. 10.
11.

Prou. 18. 6
Prou. 1. 24.
25. 26.

8
You that
still conti-
nue with
our Sau-
our.

Den. 21. 1.
2. 3.
1 Chro. 25.
2.

the more instant and importunate as the sinnes and dangers doe more encrease: urging him euer with his owne glory, with the pride of his enemies, and their blasphemies, if euer they should preuaile: together with his gracious promises, loue and former mercies, both to all his owne people in all ages, and especially towards our selues; declared hitherto in all our peace, prosperity, miraculous deliuerances, with continuance of the Gospell beyond all expectation.

Three things wished at the hands of all fearing God.

I.
Each to know and amend our speciall faults.

*Oh that all the Land fearing the Lord and the tokens of his displeasure, had hearts to performe these three duties to his heavenly Maie-
stie!*

First, that euery one of vs would but learne to know our owne speciall faults and wants by carefull meditation in the Law, together with the sinnes and wants of the Church and Land; and so to consider each night how wee preuaile in reforming our selues; and then frame our prayers and thanksgiuing accordingly. For each of our particular and principall sinnes are as Sathan that stood at Iehosuahs right hand. that our prayers cannot goe up vnto the Lord, And of all other sinnes, that euery one whose consciences doe accuse them of cruelty towards their brethren, would take away that crying sinne

sinne of oppression, crying loud for vengeance. That sinne which brought the floud of waters when the earth was filled with cruelty: which principally brought in the fierce Babylonians, to oppresse and spoile the great men in Iudea, and to make those goodly houses desolate, which had formerly beens built by the oppressions and spoyling of the poore. Thou which makest the poore to sigh, being weary of their liues; whose sighes the Lord must needes heare and auenge, when man regardeth them not: That sinne, which will so shut up the bowels of the Lords mercy and compassion, that he will shew vs no more mercy, but will reiect all our prayers, because wee would haue no mercy on the poore; no, though Noah, Iob, and Daniel were amongst vs, that they should but save their owne soules. And so it must needes threaten a fearefull desolation vnto our sinfull Nation, vlesse it be speedily redressed. Besides the blasphemies of the Idolatrous enemies of the Church of God for it, and their bragges of their workes of mercy and pittie; thereby mouing the people to a discontentednesse, and to dislike of the Religion of the LORD, as being the breeder and nourisher of all such cruell and unmercifull dealing; though euen in this same bloody sinne.

Esa. 5. 8. 9.

Psal. 12. 5.

Exo. 22. 21.

22.

Deut. 9. 7.

8. 9. 10. 11.

Eze. 14. 14.

²
To learne
of our Sa-
uiour to
pray.
My hope
of the sim-
plest.
Learn but
the brieft
forme, or
the chiefe
heads of
the mar-
gines, and
trie, ma-
king them
your mor-
ning medi-
tation.
* To pray
according
to the two
first Petiti-
ons chief-
ly.
The fruit
hereof.

sinne, they bee as deepe as any other.

Secondly, that all would learne of our Sa-
uiour to pray as hee hath commanded. I haue
this confident hope, that the weakest Christian
amongst vs, hauing a good heart, although he
haue neuer beene able to utter his requests to
God for himselfe, or for Gods Church, would
in few weekes (but following this poore dire-
ction) learne to pray in feeling with much com-
fort: and those who want good hearts, would
by this practice obtaine them.

Thirddly, that we would all ioyne to pray ac-
cording to the * two first Petitions, for the
Church of GOD, our Prince and Realmes,
with true unity therein; and against all the e-
nemies of them. For then undoubtedly wee
should neither neede to feare the practices of
Popes, Seminaries, nor Diuels, nor yet all the
enemies of the World; but onely stand still with
Moses, and see what the Lord would still doe
for vs. All the difficulty is in these two, and
therefore all Gods seruants are to be more ear-
nestly stirred up vnto them, and the rather for
that striving in them wee shall preuaile in all,
and obtaine the very desire of our soules, for
that wee haue the promise; That seeking first
the Kingdome of God, and his righteousnesse,

all

all other things shall be cast upon vs. Happy shall they be, whom the Lord singles out unto this worke, to bee if it were but as one of Gedeons three hundred, for the perpetuall preservation of the Church of God, and their Countrey. But for the rest, although they scape the Beare, yet a Lyon shall teare them in peeces. For though they bee deliuered with Gods seruants from the temporall iudgement, yet the eternall wrath of God doth certainly remaine for them. Wherefore giue mee leaue to speake a little further unto your soules in this important businesse, if I may awake but some of you.

You that spend your lines in pleasures, will you not be perswaded to spend some few houres in this heauenly worke, to intreat the Lord for the sauing your selues, and the people of the Lord? Oh that you knew the unspeakeable sweetnesse that herein you should finde; whereas in your vaine pleasures what can you looke for, but intolerable bitternesse in the end? will not all these increase the wrath against vs? whereas the changing them into prayers, with fasting and teares, would be as the sacrifice of Noah, wherein the Lord would certainly smell a saour of rest: And as the repentance of Niniue, that hee that had compassion on the poore ignorant heathen, would much more cause his face to

Amos 5.19
A further
pressing
the exhortation to
prayer.

I
To them
that liue
in pleasures.

shine still more bright upon vs, whom he hath
vouchsafed so long the profession of his name.
Know it for certaine, as the Lord hath giuen
any of you more of his outward blessings, and
with them more time and meanes to serue him,
so hee lookes for so much more time at your
hands to be spent in instant prayer, then of any
other of the earth, and so must your account be.
Doe not the Popish sort that liue in your bo-
somes, obserue, besides your extreame irreligi-
ousnesse, how you neuer vse to pray priuately, or
with any deuotion? and are they not hereby
hardned to like farre better of their owne blind
superstition, wherein they spend so much time
in prayer, though that kinds of prayer bee but
vaine babbling, as the Scriptures beare wit-
nesse? How will you answer your God for the
bloud of so many soules as hereby perish? If you
could be perswaded (which you will one day
feele) either in this life, or when it is utterly
too late) that these and all other your sinnes,
wherein is now your felicity, will be as so many
swords to pierce your poore soules, and so many
diuels to torment you eternally; and your repen-
tance and death altogether uncertaine; you
durst not let one minute passe, but you would
fall into bitter mourning for all your sinnes,
and

and for your time so ill spent; and be warned by our Saviour to begin to watch and pray, that you might escape all these miseries, that otherwise will certainly come upon you.

You also that have filled your houses with the spoiles of the poore, and the earth with their cries, the cry of your sinnes is gone up into the heauens, that the Lord threatneth to be auenged foorth-with. Let the counsell of Daniel to Nebuchadnezar be acceptable vnto you, if you will escape the Decree that is comming foorth against you: Breake off your sinnes by righteousness, and your iniquities by mercy towards the poore. Repent and make restitution while you may. Cease to doe euill, learne to doe well, seeke iudgement, releene the oppressed, iudge the fatherlesse, and defend the widow, as the Lord bids you by his Prophet. Then you may pray, and your prayers shall be heard: Though your sinnes were as crimson (that is, most bloudie sinnes) yet they shall be made as white as snow. If ye consent and obey, ye shall eat the good things of the Land; but if ye refuse and bee rebellious, yee shall bee deuoured with the sword: for the mouth of the Lord hath spoken it. Your oppressions which haue pressed downe the poore vnto the ground, will one day crush you

²
To all kind
of oppres-
sors and
vnmerci-
full men.

Dan. 4. 24.

Esa. 1. 16.
17. 18. 19.
20.

Ier. 22. 18,
19.

³
To the
worldling.

⁴
To all that
cannot pray
of them-
selues, nor
regard to
learne.

you into the bottome of hell, and will be a load
heavier then the whole earth upon you: that you
would giue all the world, if you had it, to be dis-
burdened of them. And at your death, the
iudgement threatned vnto Iehoiakim shall
surely light upon you, that none shall lament or
mourne for you, to say, Ah Lord, ah his glory;
but all shall reioyce, that the earth is eased of
you; and your remembrance shall remaine most
vile and loathsome to all posterity, as the
memory of other oppressours hath done be-
fore.

For you that could neuer spare so much as
one houre from your worldly businesse to pri-
uate Prayers, when God opens your eyes to dis-
cerne the true profit hereof, aboue the other, and
that hitherto you haue beene meerely of the
world, and utterly without God; howsoeuer
you looke to your worldly businesse, you will
looke to this businesse of the Lord, and set your
selues times of prayer, which the gaining of
the world cannot make you forget.

Finally, so many of you as can talke with
men of any worldly matter, and make any re-
quest for this present life, for whatsoeuer you
neede; and yet could neuer utter so much as one
speech, no, not in secret to your Father in hea-

uen.

uen, nor make any one supplication for any heavenly thing with feeling; how can you thinke that euer you were touched with zeale of Gods glory, or of his Kingdome? Or how can you imagine that you can bee the children of the heavenly Father, or haue any interest in the LORD and his Kingdome? or bee any thing but meere worldlings, saouring onely the world, and it alone your portion, hauing a world of miseries and torments remaining for you for euer? I carue therefore to pray a-boue all; you will finde this a treasure ten thousand times better then all your wealth and pleasures. For what you would haue, this will vndoubtedly procure you, as farre as shall be good; and whereas all the honours, pleasures, riches, and friends in the world, can neuer giue you any true contentment, nor adde one minute vnto your life; this onely will fill your hearts in heaucnly contentation with abundant ioy and gladnesse, and make you liue and reigne with Christ for euer in the heauens.

Now, so many as acknowledge that thus indeed you ought both to watch and pray, and yet will but onely giue these the reading, without care to learne the practice of them,

or

^s
To all that
acknow-
ledge the
truth and
necessity
hereof.

or haply hauing some good motions or purposes to put them forthwith in practice, or it may be, haue begun well, yet through your pleasures or worldly businesse, or at least a carnall sloth and securitie, shall leaue them off, and retorne to your old courses; be warned from the Lord. For this will certainly be one further witnesse and conuiction against you, then euer formerly you receiued. And much better it had beene for you, that you had neuer seene this way of life thus plainly and easily set before you, and how you may either helpe to preserue the whole, or at least escape your selues from the euils to come; then after you haue knowne it, and subscribed in your hearts to the truth and necessitie of it, and perhaps put your hands to the plow, to looke backe againe. Remember Lots wife; if you be out of Sodome, hie for your lues, untill you be safe in Zoar: And being safe your selues, learne to bee as importunate with the Angell of the Couenant, when you but thinke of the sinnes of the Land, as faithfull Abraham was: comforting and encouraging your selues in this, that you are not alone, but many with you; and that the Lord hath yet his ten righteous left, in all quarters some, that mourne and crie for all the abominations. If in this attempt I haue failed

of that I doe desire, I humbly craue pardon, and also that my good will may be accepted in this endeavour, intended chiefly to helpe the simple. Vouchsafe me your better direction, and I shall willingly follow it. My desire is to labour herein also to bring this together with the watch to more perfection, if I shall find it accepted, and that it may bring the least good to Gods Church; in which I desire not to live one day longer, then I may be some way profitable.

Concerning the present necessity hereof, (that I may neither seeme over bold, nor yet too fearefull of some grievous iudgement without cause) I desire of all sorts that you would examine it betwene the Lord and your owne consciences (to whom I appeale, and which I know will witnesse with me when I shall stand before the great tribunall) your consciences I say, not asleepe in this deepe security, but either throwly awaked by the Law, or as they were upon the instant of the discovery of the Gun powder plot; or at any time before any of our great deliverances, fully accomplished in the midst of our extreame dangers. Remember but whether your hearts were not then as my heart is now; that if God had done with vs as he then threatened, hee had not beene most righteous, and wee

6

To them that are not perswaded of such present necessity of prayer, but thinke me over fearefull.

justly deserved it. Did not all hearts tremble in the acknowledgement of his most righteous iudgement, if he had so proceeded; and of the infinite riches of his mercy in sparing us? And who would not haue confessed in any of these dangers, that it was full time for each to haue taken himselfe to his armour; to runne to God by instant supplication, and stood vpon the breach, and for euery one to haue learned to watch and pray? And must not our case since be farre more desperate, wee hauing receiued thus our third most terrible admonition, together with so many mercies still heaped vpon us? Let vs but thinke what wee haue done since that time, to secure vs from the finall execution of his vengeance. Haue we not most fearefully increased the transgressions, going still many degrees backwards, running from the Lord, and sunken deeper in our rebellion, in stead of turning to him, according to our oft promises, and his infinite mercy? Besides our impudency in sinning; and our eating vp one another in euery corner, and each degree racking all things to the uttermost farthing, and all commonly to maintaine pride and all excesse, countenancing the lewdest in euery place, disgracing and treading vpon the vpright, that hee that abstaines
from

from euill, maketh himselfe a prey. Let but the commonnes of that one direfull and threatening sinne of quaffing beare witnesse, that sinne condemned by the Heathen, in Alluerus Court, in their greatest pompe and excesse that euer wee reade of, and registred in Gods Booke for that cause. Although we cannot imagine that euer it was practiced in halfe so odious a manner, as it is ordinarily with vs euery where, in scorning the Lord to his face, and sacrificing to Sathan. Our cloakes of ciuility will prone but Adams fig leaues. Inquire of your owne hearts whether this bee not the generall verdict of all whom God hath touched, or who retaine any of their ancient feeling; yea, whether the very blinde may not grope it; that there was neuer a greater declining to all loosenesse, open profanenesse, and euen Atheisme, heard, or read of in any age, where the Gospell was so professed, as amongst vs; nor that sinne was practiced with so high a hand. And then answer plainly, whether the Lord may not iustly get himselfe glory of vs, in the declaration of his iustice, and the power of his wrath against our sinnes; seeing the riches of his mercies in sparing and deliuering vs, haue made vs so farre to exceed, as to denie the tokens of his wrath, and despise him

Hest. 1.8.

to the face; scorning and hating nothing so much as a holy care to serue him according to his will. Or what followes amongst men (euen the most equall and mercifull) after the third admonition at most, but the due execution and finall expulsion? And whether we haue not iust cause to feare, and seeke to pacifie his wrath: Yea, whether he may not most righteously cause euen vs his owne children to cry in feeling the miseries, which haue not cryed out in seeing the abominations, and seeking to pacifie him? And also whether he may not iustly plucke the world from vs, which hath so bewitched and plucked vs from him. And to conclude, whether it be not much better that we each awake, and meete him in time with intreaty of peace, because he is so mercifull, then to be awaked of him, and cry day and night (as his people of Iuda did in the captiuity) when it is too late, and hee will shew no more mercy untill his worke be accomplished vpon vs? Thus hauing presumed in this second part also, to testifie my heart, and my earnest desire of a heauenly union, and all happinesse to Gods Church, and this our Nation, I take my leaue: with my instant prayers, that all Gods seruants may haue their eyes open, to see the necessity of this work of repentance & of
prayer

prayer aboue all other, and their hearts prepa-
 red to set themselves forth with hereunto: which
 hath made mee the longer in perswading unto
 it. The whole successe I leaue to his heauenly
 Maiestie (whose this worke is, and who
 hath long called vs all unto the practice of it,
 looking and wondring that so few haue come
 to helpe in it) whose arme alone hath
 helped vs hitherto, and will
 for euer, if wee can
 but onely crie vn-
 to him as we
 ought.

Esa. 63. 5. ¶

Ezek. 22.

30.

Iudg. 5. 23.

Q 3

THREE



*Three principall points to be
first learned and felt of euery
poore Christian, that intends
to helpe in this worke
of Prayer.*

The sum whereof being in our
hearts, will be a continuall spurre
and preparatiue to Prayer, and
*as the life and soule
thereof.*

1. *The necessity of Prayer.*
2. *The speciall properties of them that can pray.*
3. *The power of Prayer rightly performed.*

THE NECESSITIE OF PRAYER.



Without this constant prac-
tice wee can neuer giue
God his due glorie, which
is the maine end, both of
our creation, redemption, and of all
his

I
Without this
wee cannot
giue the Lord
his due glory.

his mercies, yea of our whole life ; for hereby we acknowledge that wee haue receiued & seeke all good things onely from him : That wee depend on him and giue all glory to him alone.

Wee can neither be assured that wee are Gods children, nor that wee haue right to any creature.
Rom. 8. 15. 16.
Gal. 4. 6.

2 Wee can neuer come to any assurance that we are in the fauour of God, or are his children, before we make consciēce to practice this duty of prayer daily: for the spirit of prayer (which makes vs to pray with sighes and groanes) is the earnest & seale of our adoption: & is giuen vnto vs so soone as euer Christ is made ours by faith: and therefore in the meane time being of yeeres of discretion, we haue cause to feare that we stand in state of damnatiō, & are the eues and vsurpers of that which we haue.

3
All things worke to our damnation without prayer. 1 Tim. 4. 5.

3 Wee can haue no comfort that the things which we enioy shall be to our saluation; but to increase and seale vp our condemnation, seeing they are onely sanctified by the Word & prayer, and for that we receiue them without giuing the Lord his due glory.

4
Wee cannot looke to ob-

4 Wee cannot looke to obtaine any one thing as a blessing, of all those things

things which our Sauior hath taught vs to pray for, nor to turne away any one euill but by pray er : for God hath ordained this to bee the onely hand hereunto, saying, *Aske and ye shall haue.*

5 Seeing euery worldling can speake to his friend for worldly things, and euery childe can and vseth to runne to his louing Father, making his moane & request for whatsoeuer he would haue; how can wee imagine, that God is our heavenly and tender Father, or we any thing but meerly earth-wormes and worldlings, vntill we vse to runne vnto him daily to begge of him heavenly things, which we continually and principally stand in need of?

6 If wee will be saued, wee must pray, seeing our Lord and Sauour, (who will saue onely those that obey him and destroy all the rest) hath so oft charged vs to pray & that cōtinually, as the importunate widow; teaching vs also so plainly how to pray, leading vs by the hand if we will be guided by him, and made vs such gracious promises if we wil pray; and contrarily descri-
bing

taine any thing as a blessing, nor to turne away any euil.

Mat. 7. 7

Iam. 1. 5. 6.

5
Wee are else but meere worldlings, feeling no want nor able to speake of any thing else
Rom. 8. 5.

6
Otherwise we cannot be saued
Heb. 5. 9.

Luke. 18. 1.
Math. 6. 9.

Psal. 14. 4.
Ier. 10. 25.

The Lord calls
vs all to step
into the
breach with
Moses.
Ezek. 22. 30.

a At the in-
tended inua-
sion.

The death of
Queene Eli-
zabeth.

The gunne-
powder plot.

bing the accursed Atheists to bee such
as call not vpon his name.

7 Lastly, the Lord our mercifull
God, at this time especially, calls vs all
that are in any fauor with his Maiesty,
to steppe vp into the breach to stay his
hand from being auenged for the gene-
rall ouerflow of iniquity in all estates.
Concerning which all naturall men
could say long agoe, that G O D must
needes bring some terrible plague vp-
on our nation, without speedy repen-
tance : which indeed he had done sun-
dry times since, (* but thrice aboue all
other, neuer to be forgotten) had not
his hand been wonderfully staied : we
notwithstanding in stead of repenting,
hauing growne much worse in euery
kinde of iniquity, beeing now become
not onely secure, but also hardened in
all our euill courses, to make but a
sport of sinne, and a scome of all those
who make any conscience to walke in
the waies of the Lord : Whereby our
sin must needs be increased to the vt-
termost. And much more considering
the Lords most miraculous deliueran-
ce

ces of vs, his continuall threatnings and admonitions by his seruants proclaiming his wrath; warnings from heauen and earth; a continued pestilence for so many yeeres together, visiting euery corner of our Land; the raging of the windes and waters, to such a terrour & desolation; the sword set to our very hearts; the graue prepared for vs by our very enemies; yet wee deliuered, and sundry of them throwne in as our ranfome.

Now after all this, and that in the cleere light of the Gospell, with innumerable mercies besides, & sundry promises of our amendment, we waxing still worse and worse, & now without all hope and recouery; how can it be but the Lord must needs wax weary with forbearing? or what comfort can be left vs but onely the instant prayers of Gods faithfull seruants, either to stay his hand still, or to secure vs to be hid in the euill day? If all this cannot awake, vs, yet this one thing well considered, will vndoubtedly rouze vs, as the certaineft euidence of vengeance appro-

Read with reuerence the Prophet Ieremy, with the rest, who liued hard before the captiuitie euen in Iosiah daies, & compare times with times, & it will make vs cry instantly to God day & night.

approaching, that those enemies by whom he hath so oft threatned vs to avenge his quarrell, and whom wee all knowe by long experience to thirst most greedily after our bloud, are againe increased in number, pride and malice, after the time that wee had thought them vtterly quashed for euer rising, or once daring to shew their faces againe. So that we knowing their holy Fathers disposition, bloody positions, *Machiauelian* plots, & practices of their cursed religion in all countries, must needs see our selues in imminent danger of vtter destructiō euery houre, more then that mighty arme shall still protect vs; which we know to be iustly stretched out against vs for our sins; and the power of prayer which hitherto hath staid it, to be fearfully abated.

THE



*The speciall properties of
them that can pray with true feeling & as-
surance to be heard, evidently grounded
upon the Lords Prayer.*



AS *Iosuah* told the people, that they could not serue the Lord; so is it very euident that euery one cannot pray with comfort. The blind man could say, Wee know that God heareth not sinners; but if any man be a worshipper of God, and doth his will, him heareth he. According to that of *Salomon*: He that turneth away his eare from hearing the Law, euen his prayer shall bee abhominable. And *Dauid* saith: If I regard wickednesse in my heart, the Lord wil not heare mee; But (saith he) the eye of the Lord is vpon the righteous, and his eare is open vnto their cry. Those therefore that will pray with power and

Euery one
cannot pray.
Iosu. 24. 16.

Iohn 9. 34.

Prou. 28. 9.

Psal 66. 18.

Psal 34. 15.

and assurance, must bee qualified with all these graces : at least striving after them.

¹
We must bee children of childlike affections toward our heavenly Father & able to call him. Father.
Rom. 8. 15.

¹ Wee must bee the children of God, borne anew by his word and spirit, hauing some assurance of his fauour, & a desire to grow therein : carrying alwaies childlike affectiōs to his Maiesty. For we must come to him as to our deare father, and be able by the Spirit of adoption to call him *Abba*, oh Father.

²
we must come in faith onely in Christ, & in a true sense of our owne vnworthinesse.
Luke 15. 18.
19.
Ioh. 16. 23. 26.

² Wee must euer come vnto our Father only through his beloued Son, by whom wee are reconciled, made his children, and kept in his fauor : And withall in a true sense of our vnworthinesse to be called his children, or to make any request vnto him. And so we must make our petitions onely in the name of this our Lord and Sauour, in whom alone our Father is well pleased : begging in faith, that is, in full assurance to bee heard for Christs merits in whatsoeuer wee request of our tender Father.

Iam. 1. 6:

³

³ We must come in all humility before

before his heauenly Maieſty, remembering we are but duſt and aſhes; yet full of heauenly affections; able in ſome meaſure to liſt vp our hearts vnto him, and to be onely conuerſant with him in the heauens for the time of prayer principally; hauing all our thoughts ſeparated from the earth, and all earthly cogitations: becauſe wee ſpeake to our Father which is in heauen.

Eccl. 5. 1.
In all humility, as beeing but duſt and aſhes yet with our hearts liſt vp to heauen.
Pſ. 25. 1.

4 Wee muſt bee brethren of brotherly and tender hearts towards all the children of our heauenly Father, that is towards all thoſe who ſoundly profeſſe the Goſpell of Chriſt in word & conuerſation. Becauſe our heauenly Father will haue vs hereby both to declare and increaſe our loue: praying all one for another, and in the name of all, as deare brethren, and feeling members: crying earneſtly for all, *Our Father.*

4
Wee muſt be brethren tenderly affected towards all the children of our heauenly Father.
Mar. 11. 25.
Iam. 5. 16.

5 Wee muſt bee ſuch as are zealous for the glory of our heauenly Father, deſirous both to behold his glory, ſhining brightly in all his workes, and chiefly in his heauenly word. And ſuch

5
Zealous of our Fathers glory aboue all things in the world.

Exod. 32. 12. 14

Numb. 14. 13.

20.

Ios. 7. 8. 9.

such as labour to drawe all others to a like reuerend admiration thereof : making this the end of all our indeauors that our heavenly Father may be honoured : and casting all our thoughts which way wee may gaine him any glory : Such as are more a fraide of dishonouring him any way, or offending him euen in our thoughts, then any euill that can befall vs in the world: and such as vse to mourn for all the dishonours done vnto his heavenly Maiesty, that we may euer both truly begin & end our praiers with this feruent desire : That his great name may be glorified, because all Kingdome, power & glory are onely his for euer.

Seeeking first
the kingdome
of heauen, &
the righteous-
nes thereof.
Mat. 6. 33.

6 We should be such as first seeke his kingdome & his righteousness, that is, the enlargement of the Church wherein Christ reignes & is magnified, & so the spreading of his true religion, and of all the meanes belonging to the conuersion & sauing of his elect, with the vtter ouerthrow of all false religion and vngodlinesse, whereby Satan and Antichrist doe reigne; vsing all dili-
gence

gence for sauing our selues and others. And also such as long and waite for the comming of our Lord and Sauour Iesus Christ. Otherwise, how can wee pray in trueth, *Let thy Kingdome come?*

7 Wee must be of an holy conuersation, as the loyal subiects of this kingdome, struiuing to know the will of our heauenly Father, in all things which concerne vs: such as make conscience of euery tittle of his Word, as *Noah* and *Moses*: who in all things as the Lord bad them, so did they: able to say as *Dauid*, *I am here Lord to doe thy will*, I am desirous to doe it as cheerefully as the Angels in heauen: Such as are ready with *Abraham* to leaue all at the Lords commandement, and offer vp whatsoeuer is dearest vnto vs in the world; and to receiue any tryall with patience and thankfulness. And with *Paul*, not onely ready to be bound, but to die at Ierusalem for the Name of Iesus. Or else we can neuer pray in sincerity, and with true vnderstanding: *Thy will be done in earth as it is in heauen.*

Tit. 2. 13.

Iude 21,

7 Making conscience of euery tittle of the will and word of the Lord.

2 Sam. 15. 26.
Psal. 40. 7, 8.

Acts 7. 4, 5.
Heb. 11. 8. 17, 18.

Acts 21. 13.

8

Labouring to
depend wholly
on the Lords
prouidence &
protection.

Psal. 123. 3.

8 We must be such also as labour to depend wholly vpon the Lords fatherly prouidence, and watchfull protection, for this life, and all the comforts of it: in a feeling of our owne naturall frailty; that if hee but take away our breath, we are gone, and cannot of our selues continue one minute. And withall, such as haue some sense, that we are neither woorthy of, nor able of our selues to get the least crum of bread, much lesse to cause it to doe vs any good; and therefore such as vse to beg it euery day from our heauenly Father, and that as well for the poore as for our selues, being liuely touched with their miseries. Such as are desirous to imploy that which hee bestowes vpon vs, to his glory and the good of his children; labouring (as *Iacob* and *Paul*) if we haue but bread to bee therewith content. Such as neither trust in the abundance of meanes, nor faint in the want of them; but onely vse all meanes appointed to serue his diuine and fatherly prouidence, casting all the care for the successe vpon him alone, being assured that

that he cannot faile vs, so farre as may stand with his own glory, and the good of vs his people. Without this we can neuer pray aright, Giue vs this day our daily bread.

Heb. 13. 5.

9 We must be such as vse to trauell vnder the burthen of our sinnes, especially our presumptuous and scandalous sinnes; in the sense both of the multitude and haynousnesse of them, and also our misery by them, vntill we be thorowly washed from them in the blood of Iesus Christ; as hauing no other meanes of deliuey or satisfaction. And such as feeble with *Paul* the corruption of our nature, and our daily infirmities to be as a death vnto vs, & hereupon vse to cry instantly in the eares of the Lord: Forgiue vs our trespasses; neuer giuing him ouer vntill wee obtaine this assurance.

9
Trauelling
vnder the bur-
then of our
sinnes,

Psal. 40. 13.

Rom. 7. 24.

10 Wee must bee voyde of malice, and such as vse to pray for our very enemies: and are ready to doe them any kindnesse, whereby to gaine them to Christ, or leaue them more without excuse. Because then we haue this as-

10
Void of ma-
lice, vsing to
pray for our
enemies.

Mat. 5. 44.

Mar. 1. 25.

furance to bee forgiuen, and not else; neither can we say in truth, *Forgiue vs our trespases, as we forgiue them that trespasse against vs*: but pray for a curse vpon our selues.

II
Fearing al-
wayes, and
watching lest
we should fall
into tempta-
tion, so suspe-
cting ali our
wayes.

Prou. 28. 14.

Phil. 2. 12.

II Wee must bee such as desire to haue a continuall sense of the danger wee stand in, of falling into some sinne euery houre, to the dishonour of our heavenly Father, and to the prouoking of his displeasure, with innumerable euils following thereupon, through the deadly malice and subtilty of Sathan, who hath the aduantage of our corrupt nature, and all things in the world to beguile vs; fearing alwayes lest for our finnes the LORD should leaue vs into his hand: and thereupon such as are carefull to keepe our rankes, and the watch of the Lord, that we may continually pray in feeling, *Leade vs not into temptation, but deliuer vs from euill.*

12
Acknowledg-
ing euer his
soueraignty,
and how hee

12 Such as stroue to carry alwayes a reuerent and thankfull acknowledgement of his absolute Kingdome, power and soueraignty ouer all creatures, that

that he ouerrules both the rage of men and diuels; and all other things in heauen and earth, disposing all to his owne glory, and the saluation of his obedient Subiects and children; that we may be euer able to sound forth with thankfulnesse, *For thine is the Kingdome, power and glory for euer and euer.*

dispose all
for his owne
glory and the
good of his
elect.

Psal. 76. 10.

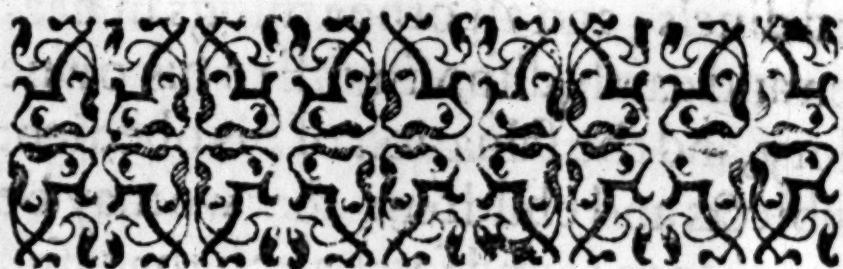
13 Lastly, we must be such true beleeuers, as (being assured that hee will grant all that we begge, as shall be most for his own glory, & the greatest good of his elect) doe rest our selues wholly vpon his fatherly loue in Christ, being able in thankfulnesse euer to say:

13
Able in true
faith with
thankfulnesse
to say, Amen.

Amen, Lord let it be so, as
wee doe assure our
hearts it shall
bee.

R 3

THE



THE POWER OF TRUE PRAYER.

¹
To giue vs as-
surance of
Gods fauour.
Rom. 10. 12. 13
Rom. 8. 15. 16.
26.
2 Cor. 1. 22.



When wee are such sound
Christians, and vse to
pray in this manner, wee
shall haue certaine assu-
rance that wee are Gods
children, and in his fauour, and such as
shall be saued vndoubtedly. For this is
the Lords seale, and the earnest of our
inheritance.

²
To haue all
things sancti-
fied vnto vs.

² We shall haue a comfortable and
sanctified vse of all things wee enioy.
1 Tim. 4. 5.

³
To obtaine
whatsoeuer
we so pray for.
1 Ioh. 5. 14. 15.

³ Wee shall bee sure to obtaine
whatsoeuer hee hath taught vs to pray
for: so farre as shall be for his owne glo-
ry and our good. For the very forme
of prayer containes a most gracious
promise,

promise, that so asking we shall obtain : otherwise our Sauour would neuer haue taught vs to pray so , assuring vs that if wee aske in faith we shall haue, and that according to our faith it shall be done vnto vs.

Mat. 9. 29.

4 The feruent prayers of a few str-
uing vnfainedly to bee such as are de-
scribed, shall doe more for turning a-
way any iudgement from the Church,
for discovering and ouerthrowing the
deepest plots of Gods enemies, or for
procuring any blessing to our Land,
then many of our valiantest souldiers &
wisest politicians can : or then many
thousand of our enemies, and hundred
thousands of the wicked ioyning with
them in prouoking the LORD by
their sinnes can doe to bring a iudge-
ment vpon vs. For we know how ma-
ny times that one *Moses* stayed the
Lords hand, that hee could not destroy
his people : and also that *Eliab* was the
chariots and horsemen of *Israel*, yet
were they men subiect to like passions
that we are. Our God is still the same,
of infinite compassion : and therefore
looke

4
For the tur-
ning away any
iudgement
from our land,
or procuring
any blessing.

Exo. 32. 10. 14.
Num. 14. 11. 20
Psal. 106. 23.

2 Kings 2. 12.
Iam. 5. 17.

Exod. 17. 12.

1 Sam. 17. 36.

Ela. 37. 3. 4.

looke what Gods seruants haue beene
 formerly able to doe by their prayers,
 the same shall wee doe still, so farre as
 shall be necessary, if we strue to walke
 in their steps. So that we haue no cause
 to feare, sith one of them alone could
 so farre preuaile with the Lord, but
 that many of vs ioyning as an army to
 compasse the LORD about with our
 prayers and teares, may much more
 ouercome his heauenly Maiesty, if our
 hearts and hands be steady with *Moses*.
 And so much the more, for that hee
 hath shewed such tokens of his com-
 passion and loue towards his chosen
 flocke amongst vs, as neuer in any age
 more. But aboue all, for that hee now
 calleth vs to stand vp in the breach a-
 gainst the enemy. Now that (besides
 the Angell of the Lord still destroying,
 and the dearth grievously increasing)
 the bloody enemy doth beginne to
 breake out into such intolerable inso-
 lency, not onely with *Goliath* to rayle
 vpon the Host of the liuing God; but
 also with proud *Senacherib* and *Rabsha-
 key* to reuile the anoynted of the Lord,
 seeking

seeking thereby to weaken the hands,
and to alienate the hearts of all Gods
people from him: Let vs all at length
set to this worke. Those whom the
Lord hath fitted to vse the Penne, hee
calles them now to vse it: the rest of vs
hee calles to our weapons, to prayers
and teares. He expects now all his ser-
uants euery one to hold vp our hands
against their blasphemies, and to moue
his Maiestie in compassion to pardon
vs, and for his owne glory now to take
our parts, and to maintaine his owne
cause and quarrell against the proud
emie. And that wee should doe
this the more confidently, hee hath
assured vs by so long and so happy ex-
perience, that the innocent shall deliuer
the Iland: and hath shewed vs that
fasting and praying vanquisherh the
very Diuels, and therefore it will con-
found and bring to nothing the dee-
pest and most hellish stratagems. And
yet more also, for that hee hath mani-
fested himselfe as plainely to accept
our publique prayer and fasting, as hee
did to *Iehosaphat* praying against the
Ammono-

Iob 22.30.

Mat. 17. 20. 21.

2 Chr. 20. 3.
16. 17. 20. 21.
22. &c.

Deut. 10. 6. 3. 4.
Heb. 12. 12.

Esa. 37. 14. 15.
16. 17. &c.

Ezek. 14. 14.
Zeph. 2. 3.
Esa. 8. 14.

Ammonites and Moabites: and also our secret cryes, to ouerthrow the bloody Conspirators, as euer he did in the dayes of *Hester* against wicked *Haman*. Therefore let vs all that feare the Lord, most cheerefully each incourage others to this duty, so confirming the weake hands and weary knees; each humble our selues in secret, and with holy *Hezekiah* and *Esay* stretch out our hands, and spread their blasphemies before his glorious Maiesty. For then although the Lords decree should bee gone forth against vs for all our exceeding prouocations, and that hee would not spare the whole Land at our prayers, (whereof notwithstanding wee may haue strong hope to the contrary for their intolerable pride and blasphemies, especially if wee can but finde our hearts feruently set to this duty of prayer) yet we shall each of vs thus seeking the Lord, saue our owne soules, & the Lord will be vnto vs as a sanctuarie. Whereas otherwise, if such a iudgement come vpon vs, as hath beene so often almost fully executed (which the Lord

Lord in mercy still saue vs from,) wee
 are euery one accessary to it, who haue
 not sought in time to turne it away :
 wee are also accursed with *Meroz*, be-
 cause wee came not to helpe the Lord
 against the mighty. And so shall wee
 finde nothing but feare & an euill con-
 science to chafe vs. But on the contra-
 ry, we shall be strong and couragious
 as Lyons, whatsoeuer come to passe :
 knowing that euen in the midst of
 the fire there he will be with vs, that
 the flame shal not so much as kindle on
 vs, and also in the flouds, that they shall
 not come neere vs, more then hee will
 dispose for his owne exceeding
 glory, and our endlesse
 comfort.

Iudg. 5. 23.

Prou. 28. 1.

Esa. 43. 1. 2. 3.



A MOST PLAIN
Rule according to the whole
 Lords Prayer in order : whereby
wee may grow to strong assurance,
and much power in
 PRAYER.

^a Let the desire of the two first Petitions be ever in thy heart, and beg all other things for them only, as being the end of all; then shalt thou bee each way most blessed, and aske what thou wilt, so, & thou shalt receiue it.




Iue alwayes as an obedient childe in the eye of thy heauenly Father. Be humbled in the reuerence of his most holy and glorious Maiestie, and in the sense of thine owne vilenesse and vnworthinesse to bee called his childe: longing vntill hee take thee vnto himselfe into the heauens. Study, what way thou mayest ^a honour him most in the meane time : and that first by yeelding all obedience to the Lawes of his Kingdome, and gaining more thereunto. Attend continually what his diuine will

will and pleasure is concerning thee, chiefly in thy particular calling, & the charge committed vnto thee. Then thou shalt surely finde him God all-sufficient vnto thee. Thou shalt see him more tender ouer thee then euer was Father or Mother, performing vnto thee all his promises according to all thy petitions, for this and for the better life; and sealing vnto thee a plentiful assurance of the free pardon of all thy sinnes in the blood of his Sonne Iesus Christ: and that he will saue thee from the tempter, and all euill, that they shall not hurt thee. That thou shalt be able with all ioy and thankfulnessse to acknowledge vpon happy experience his absolute Kindgome and power, and so to sound forth vnto him continually with all his holy Angels, all glory, praise and dominion, resting thy selfe most fully satisfied in his onely loue and fauour for euer and euer.

THE



The summe of all in other
words, most directly for the
understanding of the simple.

 Bserue diligently the watch
of the Lord: Endeauour to
grow daily in the practice
of euery commandement,
and faith in all his promises. Keepe
withall in thy heart a Catalogue or
short sum of thine owne chiefe sinnes,
wants and infirmities, together with
the maine sinnes and wants of the Land,
and the tokens of the Lords wrath due
thereunto, which thou hast gathered by
wise obseruation according to the rule
of the Watch. Set also before thee the
infinitenesse of the LORDS loue and
compassion towards his, with his spe-
ciall fauours towards thy selfe, and
then pray feruently in faith to the hea-
uenly Father, looking stedfastly at
Iesus

Esa. 65. 24.

Iesus Christ thy Sauour: crying onely in zeale for his glory and Kingdome; and thou shalt bee able to pierce the heauens, to preuaile with God as *Iacob*, and much more with men: and finde by happy experience the truth of that promise, that before thou callest, God will answer: And whilest thou speakest, he will heare.

Most shortly.



Psal. 56. 9.

Psal. 4. 3.

WAlke in the way of life, ha-
uing thine eye at thy ten-
der Father: Pray accor-
ding to the heavenly pat-
terne giuen thee by thy
Sauour, and thou shalt be able to say
as *Dauid*: When I cry, mine enemies
shall bee turned backe, this I know, for
God is with me. For be ye sure that the
Lord hath chosen to himselfe a godly
man: the Lord will heare when I call
vpon him.

About all: Pray, *Hallowed bee thy
Name, Let thy Kingdome come*: watch,
pray, and beleue, and thou shalt see it.
Mat. 6. 33. Psal. 105. 34. Mat. 21. 22.

Short



*Short Directions to guide
Poore Christians how to vse the
praiers following, to learne by
them to pray of themselues.*



O resolute to get the properties of him that can pray; that is, to learne first of our Saviour how to watch; or neuer to thinke of learning how to pray: for vntill this time our prayer is turned into sinne.

2 To settle in the heart a true, constant, and lawfull apprehension of the Maiesty of God, which must euer bee before the eyes of our mindes, & how to come vnto him in Christ.

3 To esteeme of this gift of prayer as the treasure hid, more worth than all gold: for that, what no gold can

S

buy

1
To learne to
watch.

2
In prayer to
haue a reue-
rend appre-
hension of
Gods ma-
iesty, looking
to him in
Christ.

3
To esteeme
this gift aboue
all gold.

He that esteemeth not thus of it, can neuer looke for it.

⁴
To vse daily the shortest forme, to get the heads.

⁵
To looke vpon the thing to be asked, marke how it is asked; try how we could aske it our selues.

buy, this will giue, euen whatsoeuer wee stand in neede of, besides all other vertues of it: And therefore to be willing, if it were to part with all for it: & much more to resolute to bestow some paines euery day for the attaining of it vntill we haue surely made it our own.

4 To vse daily, first, the shortest forme of the Lords Praier expounded; which is set first, and so as it is in the booke, to get all the heads of Prayer thereby. To practise this vntil we haue learned it, and can begin to pray of our selues. This once gotten, all the hardnesse is past. It may be gotten in a very short space, where there is a willing minde.

5 In learning to pray of our selues, to looke first vpon the head or thing to be asked: and then to marke how it is begged in the prayers ouer against it: After to lay our hand vpon the praier & looke onely vpon the thing to be asked, & try how wee could aske it our selues; labouring euer to haue a feeling of the need we stand in of it, and of our own vnworthines of it, & danger without it.

6 If

6 If wee haue in our minde the thing to be asked, and a feeling of our need of it; our happinesse in enioying it; our misery without it, and our vnworthinesse of it: then looking at the Lord in his Sonne, desirous to begge it of him, onely in the name of Iesus Christ, and for his merit: hee will giue words to vtter our minde.

6
If we haue
the thing to
be begged in
our hearts,
the Lord will
giue words.

7 To learne the heads in order, marking how many things wee are directed vnto, to seke in the preparatiue to prayer; how many in each petition, how many in the conclusion; so to be able of a sudden to turne to any of them to bee helped by them. And to labour most in those wherein we most find our vnability & also our owne necessity, with the necessity of the Church of God.

7
To learne in
order.

8
To labour
most where it
doth most
concerne vs.

- | | | |
|------------------|---|----------------------------|
| Summe
of all. | 1 | Watch. |
| | 2 | Apprehend & adore. |
| | 3 | Valew. |
| | 4 | Vse the short forme. |
| | 5 | Learne each day something. |
| | 6 | Feele and beleue. |
| | 7 | Try. |

Triall in two or three requests will assure you, and incourage you to all. The labour short, benefit invaluablen. Mark the head; meditate the prayer against it; Try.

*A generall direction for all prayer,
to make vs cry to God in
Christ.*

IN all our prayers let vs looke first at the Lord and his holinesse, & what holinesse he requireth in vs: and then let vs looke to our selues, our owne contrarie vilenesse, with our vnworthinesse of that which wee begge, and also our danger and necessity; This will enable vs to cry instantly in Christ.



A most short forme of Prayer,
 according to the patterne of
 the Lords Prayer, containing all
the chicfe heads of Prayer; to be first learned
 and vsed of weaker Christians, which are desirous
 to learne to Pray of themselves accor-
 ding to the direction, giuen; which
 once gotten, the rest
 will be easie.

O V R Father, &c.) Oh most
 holy God, wee sinfull dust
 and ashes, dare not of our
 selues lift vp our eies to hea-
 uen; yet in thy Sonne our Sauour wee
 come boldly to the throne of thy
 grace. Wee giue thee thanks for our
 happy estate through him, that thou
 haste made vs thy children in him,
 when we were children of wrath and
 thine enemies. Confirme in vs this
 S 3 assurance

assurance, by framing vs daily more and more to the image of thy Son; & making vs to increase in loue to thy children, and in all heauenly affections and conuersation.

Hallowed be, &c.) Grant vs (Oh Father) to hallow thy great Name, by seeking thy glory in all things. Make vs able to behold and set forth thy glory shining in all thy workes. Teach vs which way we may most honour thee whilest wee remaine heere, and to set our hearts wholly thereto. Cause vs to magnifie thy power and mercy in sauing vs, & in confounding the plots of thine and our enemies. Keepe vs from taking any part of thy glory to our selues: Let vs account it our greatest honour to honour thee, and our greatest dishonour in dishonouring thee any way. Giue vs the zeale of *Let* for all the dishonours done to thee. Vouchsafe vs true Christian boldnesse euert to acknowledge thee, and to avouch euery part of thy truth, that we may be acknowledged of thee before all men and Angels.

Thy Kingdome come.) Aduance thy glory, by the comming of thy Kingdome, in giuing a free course to thy Gospell: Make it powerfull in all places, to gather and saue thine elect, and to destroy the Kingdome of Sathan. Raise vp Kings and Queenes for nursing Fathers & Mothers to thy poore children. Let them account this and the holding vp of the Scepter of thy Sonne to bee their chiefeft dignitie. Vouchsafe all Magistrates the same hearts. Giue Pastors to thy Church furnished with gifts to gather and feed thy little flocke. Awaken all the vnconscionable, that they may remember their account. Cast out Antichrist with all that belongeth vnto him; and deface all the prints of his bloody Idolatry. Grāt a holy vnity in thy Church & that we may al buy the peace thereof at any lawfull rate. Put a tender care into our hearts to saue others, chiefly our charges and friends. Make vs to know our happinesse in being thy subjects: To increase in our loyall obedience: To hie fast towards thy Kingdome

dome of glory ; being euer afraide of backsliding. Lord increase our faith, whereby wee liue, overcome, enter into our rest : thus to waite for the eternall crowne.

Thy will be done.) And in the meane time strengthen vs to shew our child-like affections and zeale, in seeking to doe thy heauenly will as the Angels. Accept our weake desire. Let it be our delight to inquire thy good pleasure : and our meate and drinke to doe the same, as thou shalt in mercy make it knowne vnto vs. Prepare vs for troubles. Humble vs vnder them. Teach vs the meaning of thy rodde, to amend by each correction : to see thy fatherly loue in them, & to looke for the happy issue & quiet fruit of them. Let vs not suffer as euill doers. Assist vs to take vp all crosses for thy name cheerefully, & beare them ioyfully, looking at our Sauiour. Keepe vs from doing any thing against thy reuealed will : or of imagining that thou needest our sinne to maintaine thy glory. That wee may euer say in truth : Thy wil bee done
in

in earth as it is in heauen.

Giue vs this day, &c.) To this end vouch
safe vs al the comforts of this life so far
as shall be good. Let vs see thy fatherly
prouidēce: direct vs to the right means
to serue the same. Inable vs to com-
mit our selues wholly to thy protection.
Make vs to see our frailty: our vnability
to get one crum of bread, or so much
as to see, or vse the means for the same
of our selues. Humble vs in our vnwor-
thinesse of bread, & for that without
Christ we are vsurpers of it: Increase
our assurāce of our title in him. Blesse
thy good creatures & all meanes vnto
vs. Remoue thy curses frō the meanes:
Grant them strength to nourish vs.
Make vs content with our estate; to see
thy prouidēce in bred alone; to be able
to cast our selues on thee without stag-
gering, whē al means faile. To be afraid
of grutching & carking cares & impa-
tience. Guide vs to vse all the meanes,
and to leaue the blessing to thee; grant
vs a holy vse of our riches & of all our
temporall blessings: to imploy them
onely to thy glory, and to the good of
thy

thy people, Vouchsafe vs bowels of compassion towards the poore : therein to shew our homage to thy Maiesty, and loue to thy Son in his members; so to waite for the ioyfull sentence, Come yee blessed of my Father.

Forgiue vs our trespasses.) And because our sins hinder these good things from vs, Lord pardon our sins. Teach vs that beeing forgiuen wee are blessed. Open our eyes to see the hainousnes of sin, in the fearful punishment of the Angels, *Adam*, the old world, Sodome, thy dearest children, *Moses*, *David*, our Sauour himselfe, for our transgressions. Giue vs some sence of the innumerable euils following our sinnes without speedy repentance; especially how they depriue vs of the assurance of thy fauour, and the benefites thereof. Vouchsafe vs some sight how our sins are increased, being committed contrary to so many mercies daily bestowed vpon vs. Giue vs some view of the multtitude of them, seeing they are euery transgression against thy word, and each want of that holinesse that was in *Adam*.

Adam: & worke in vs faith in Christ Iesus. Humble vs in the feeling of our daily corruptions & wants, chiefly of our most grievous sins. Make vs to mourne in the sence of them, & to be euer washing in the bloud of thy Son. Cause vs to grow in assurance of forgiuenesse, by increase in true repentance and faith. Strēgthen vs to be euer trying & iudging our selurs. Keepe vs from all desire of reuenge. Inable vs to seeke the saluation of all men; the reconciling of priuate enemies by all kind of duties, so to get more found assurance of a full remission.

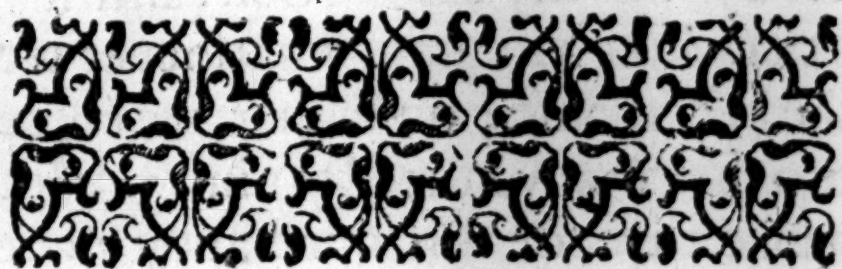
Leade vs not into temptation) And seeing Sathan seeks euer by new sins to strip vs of all this happinesse; saue vs from temptation: shew vs our danger in the multitude, power, cruelty and subtleties of our ghostly enemies. Make vs to see and bee afraid of their baits: to looke for their threatnings: to know the vilenesse of our natures running after Sathans allurements, and conspiring with him to our own perdition. Let vs see our perill of being left into
his

his hands for our security. Cause vs to remember how he sheweth onely the faire side of sinne, & chuseth the fittest instruments. Make vs also to thinke of the miseries that follow after sinne, chiefly the wound of conscience. That of all other thou wilt surely make thy children feeble the smart of sin, if they do not preuent it by speedy repentāce. To remēber the deadly malice of the enemy against thy best seruants, how few of them haue escaped to the end without some grieuous wounds. Acquaint vs with our weaknes. Teach vs to watch & pray, hauing on the compleat armor; so to stand fast in the euill day, & to preserve our selues vntill the conquest be gotten, and we crowned.

For thine is the kingdome, &c.) Wee haue bene bold to beg all these of thee (oh gracious Father) because wee acknowledge all kingdome, power, and glory to bee onely thine; and for that we haue receiued the beginnings of all these; and doe expect all further good onely from thee, aboue all that we can aske: Seeing thou rulest all things to
thine

thine owne glory, & the greatest good
of thy children, and for that thou hast
assured vs, that thus begging wee shall
receiue. That wee may set forth thy
glory, power and kingdome. Where-
unto we bind our selues, and to liue as
thy subiects. And thus returne vn-
to thy diuine Maiesty all thanks
and praise through Iesus
Christ, saying Amen.
Euen so Lord
Iesus.

Ano-



*Another forme of the same
Prayer some-what more large: with
the heads of the Prayer sette in the mar-
gent against every Petition; for the fur-
ther helpe of them, who are desirous
to learne to pray.*

(::)



*VR Father which art in
heauen.) Oh most ho-
ly and glorious God, wee
that are but dust & ashes,
and poore wormes craw-
ling in sin, dare not once of our selues
lift vp our eies to heauen. 2. yet seeing
thou hast graciously giuen vs thy son to
be our Sauior & mediator at thy right
hand, and hast made vs thy children
through him, when we were thine ene-
mies; & biddē vs also to com boldly to
thee*

1. How to
come, in hu-
mility, be-
cause of Gods
glory and our
vilenesse.

2. Yet boldly
through our
Saviour.

3. Giuing
thanks for our
happinesse in
Christ.

4. To pray to
be confirmed
in our assu-
rance.

5. To increase
in loue to-
wards Gods
children.

6. In all hea-
uenly affecti-
ons and con-
uersation.

thee by that thy blessed Son, assuring vs that thou wilt grant whatsoeuer we aske in his name; oh Father, we come vnto thee onely in and by him. 3. Wee thanke thee for this our happy estate thorow him. 4. Wee pray thee to confirme in vs daily this our assurance, by making vs continually more like vnto thy deare Son in all loue & obedience to thy Maiesty, & in delighting in thy presence, that wee may say euer in our hearts, *Abba* Father.

5. Increase our loue to thy children; and that alwaies more & more, as they more excell in vertue. Make vs to pray for them as for our selues, to delight in them onely, looking vpon their good things, bearing with their weaknesse, auoiding all vnbrotherlie censuring. Let our brotherly loue shine before all the world; and let it be so sincere, that Sathan by all his policy may neuer diuide vs. 6. Lift vp our hearts to the heauens: Make our conuersation heauenly, that all may see whence and whose wee are; and whither wee are hying.

The first Petition.

H*Allowed be thy name.)* 1. Kindle the zeale of thy glory in our hearts. Make vs able to seeke thy honour in all things. 2. Open our eyes to behold thy glory shining in all thy workes, and open our mouthes to shew foorth thy praise. 3. Make vs to see which way each of vs may doe thee the most honour whilest we are heere. Let this be our daily study.

4. Magnifie thy power, loue & mercy in sauing vs thy children still as thou hast done, and in confounding the plots of thine and thy Churches enemies. 5. Keepe vs from obscuring or taking any part of thy prayses to our selues, & from seeking our owne glory. 6. Make vs afraid of dishonouring thee by our sinnes. Let vs euer account it our chiefest honour to honour thee. 7. Graunt vs the zeale of *Lot* to mourn for all the abominations wherby thou art dishonoured. 8. Giue vs boldnes to acknowledge thee and euery part of thy truth, that wee may be acknowledged of thee

T

before

1. To pray to seeke Gods honour in all things.

2. To be able to behold his glory and set it forth,

3. To see which way we may doe him most honour.

4. To magnify his mercy in sauing vs, and confounding the plots of enemies.

5. To keepe vs that we neuer obscure his praises, nor take them to our selues.

6. Not to dishonour him by our sinnes.

7. To haue the zeale of *Lot*.

8. For boldnes to acknowledge the Lord and his truth.

To be acknowledged of him.

Because God is glorified when his kingdome cometh and his will is done;

1. To pray for a free course to the Gospel.

2. To make it powerfull to gather & saue the elect.

3. For Kings and Queenes to be nursing Fathers and mothers: To see his children fed and preserved.

4. For Magistrates to bee as the hands of Princes.

5. To pray for faithful Ministers to feed Christs flock.

6. To awaken vnconscionable Ministers.

before the whole world, to thine and our euerlasting glory.

The second Petition.

T*Hy Kingdome come.* 1. Aduance thy glory in giuing free course to thy Gospel, which is the scepter of thy kingdome. 2. Grant that it may be sincerely preached & powerfull in all the world, to gather thine elect, and bring them in obedience vnto thee, & to destroy the kingdome of Sathan. 3. Raise vp Kings and Queenes to hold vp that thy Scepter, and to be nursing Fathers and Mothers to thy poore Church: so to see thy children to be fed with the bread of life, & to preserve them from the violence of all cruel enemies. 4. Let them account this as their chiefest dignity. Giue all Magistrates vnder them the same hearts, & to be as in thy place executing thy iudgements. 5. Raise vp faithfull Ministers in each Congregation, who beeing furnished with gifts, may carefully feede thy flocke, seeking to saue euery soule committed vnto them. 6. Awake all vnconscionable Ministers, that they may remember the cry

cry of the blood of euery one of their peoples soules, and their appearing before Iesus Christ. 7. Cast Antichrist vtterly out of thy Church, and all things wherby he hopes to hold vp his throne or doth bewitch any of thy people. Graunt vs to carry the like detestation to all the prints of his Idolatrie, as thou diddest command thy people against the Idolatrie of the Cananites: he hauing shewed himselfe a far more deadly & bloody enemy to thee & to all thy seruants then euer the Cananites were. 8. Vouchsafe a holy vnity in thy Church, that it may stand gloriouslie as mount Sion. 9. Giue vs grace to buy the true peace thereof, with the losse of al things but of a good conscience; that all other seeing our loue, may flocke vnto thy kingdom. 10. Grant each of vs a holy care to saue others by seeking al means to bring them to this thy kingdom: & chiefly al those committed vnto our charge; with all that are knit vnto vs by any speciall bond. 11. Bestow vpon vs a true feeling of our happines to be thy Subjects, and how wretched

to remember their account.

7 To cast out Antichrist with all belonging to him. That we may detest all the prints of his idolatry.

8 For a holy vnity.

9. To buy the peace of the Church at any rate.

10. For a holy care to saue others. Chiefly our charges and friends.

11. To know our happines to be thy subjects.

12. To increas
in obedience.

13. To feare
backsliding.

To hie fast
forward to-
ward heauen.

14. To hasten
our triumph.

15. To increas
our faith.

Thereby to
enter into our
rest: And to
waite for the
crowne.

To pray :

1. To declare
our affections
in doing his
wil: as the An-
gels.

2. That the
Lord would
accept our wil
for the deed.

3. To delight
to inquire the
Lords will.

4. That the
Lord would
manifest his
good pleasure
to vs.

all others are. 12. Make vs increase in our loyall obedience vnto thee vntill we be translated into thy kingdome of glory. 13. Cause vs to fear euer all occasions of backsliding from thee; and to hie fast forward towards thy heauenly kingdome. 14. Lord hasten the day of our triumph. 15. In the meane time increase our faith, that by it wee may liue and ouercome the world, and bee filled daily more & more with righteousness peace & ioy in thee, which are the beginnings of thy kingdome: vntill thou shew vs the shining glory of it, and set the crowne vpon our heads

The third Petition,

T*Hy will bee done in earth as it is in hea-
uen.)* 1. Quicken vs (oh deare Fa-
ther) to declare our child-like affecti-
ons, & zeale, by struiuing to do thy hea-
uenly will as cheerfully as the Angels.
2. Accept our poore desire for the
deed. 3. Make it our chiefe delight to
inquire thy good pleasure. 4. Vouch-
safe to reueal the same vnto vs: & euer
so

so soone as it shal please thee to make it knowen vnto vs, giue vs grace to say, I am heere Lord to doe thy will. Let all our seruice bee free will offrings. 5. Prepare vs (good Father) to looke to enter into thy kingdome through many troubles. 6. Humble vs euermore by them. 7. Teach vs to know the meaning of thy rods, to amend whatsoeuer is amisse, without once whispering against thee. 8. Assure vs of thy loue in them, and of the happy issue. 9. Let vs neuer suffer as euill doers, but onely for righteousnesse. 10. Make vs to take vp our crosses thankfully and beare them ioyfully, following our Lord and Sauour, looking at him and the crown which hee holdeth forth vnto vs. 11. Keepe vs that wee neuer doe any thing against thy reuealed will, to obtaine the greatest good that we can imagine. 12. Cause vs euer to remember that thou canst and wilt surelie maintaine thine owne honour and causes without our sin, that wee may pray in truth, Thy will bee done in earth as it is in heauen.

5. To be prepared for troubles.

6. To be humbled vnder them.

7. To know the meaning of the rods, & to amend by them.

8. To be assured of the Lords loue in them, and the happy issue.

9. That wee suffer not as euill doers.

10. To take vp and beare our crosses ioyfully.

11. That wee neuer do any thing against Gods reuealed will.

12. To remember that hee needeth not our sinne to bring his will to passe.

That we may
doe those
things begged
To pray.

1. For the co-
fort of this life

2. For Gods
prouidence.

3 To be dire-
cted to right
meanes to
serue his pro-
uidence.

4. To commit
our selues to
his protectiō.

5. To see our
frailty & vn-
ability to get
bread, or to
vse the means
especially
with successe.

6. To be hum-
bled for our
vnworthines
of bread: and
that wee are
vsurpers in
our selues.

7. For more as-
surāce of our
title in Christ

8. For a blef-
sing vpon the
creatures.

9. For strength
to nourish vs

10. For con-

The fourth Petition.

Give vs this day our daily bread. And
that we may in all things be declar-
ed to be thy obedient childrē, zealous
of thy glory in doing thy holy will. 1.
Vouchsafe vs (oh Father) the comforts
of this life. 2. Shew thy fatherly care
for vs therein: 3. Direct vs to the right
means to serue thy prouidence, chiefly
in our particular callings. 4. Teach vs to
commit our selues wholly to thy pro-
tection, walking in thy waies without
feare. 5. Let vs see our owne frailty and
our vnability to get one crum of bread
or so much as to see or vse the meanes,
and much lesse to vse them with any
successe, without thy speciall blessing.
6. Humble vs in the sense of our vn-
worthines of bread: and for that we are
but theeues, hauing no right to a mor-
sell of bread vntill wee haue it in Iesus
Christ. 7. Vouchsafe vs more assurance
of our title & inheritāce in him. 8. Bless
thy good creatures to vs. Remooue e-
uery curse. 9. Giue thē strength to nou-
rish vs. 10. Grant vs cōtentation with
our present estate whate're it be. 11. Let

vs see thy prouidence and thy loue in bread alone. 12. And if euer thou shalt try vs by hauing no more but for the present day, enable vs then to cast our selues wholly vpon thee without fainting; so to shew our confidence in thee, and that thou wilt neuer let vs thy faithfull children want that which shall be meet. 13. Assure vs, that if ordinary meanes faile, thou wilt work extraordinarily rather then we shall lack that which shalbe good for vs. 14. Make vs afraid of dishonouring thee by cares or impatience in trials. 15. Guide vs onely to vse all the meanes and to commit the blessing wholly to thee, in certaine expectation of that which thou seest best. 16. Grant vs a holy vse of our riches; and of all other thy benefits: to see thy goodnes in them euermore; neuer to abuse them. 17. Direct vs to imploy them to the ends for which thou hast giuen vs them. Chiefly to maintaine thy religion, and to relecue thy poor seruants. 18. Vouchsafe vs bowels of compassion towards them all: so to shew forth our homage to thy maiesty

tentation.

11. To see his prouidence in bread.

12. To cast our selues on him when we haue but for the day.

13. To be assured of extraordinary means when ordinary fail.

14. To be afraid of carcking cares and impatience.

15. To vse the meanes & to commit the blessing to the Lord.

16. For a holy vse of our riches.

17. To imploy them to right ends: chiefly to maintaine Gods Religion.

18. To pray for bowels of compassion; herby to shew our homage & loue to Iesus,

Christ waiting for the ioyfull sentence.

Because our sins hinder these good things :

To pray,
1. For pardon of our sins.
2. To know the happines of pardon.
3. To see the hainousnesse of sin in the fearfull punishments of it.

4. For some sense of the euils which sin bringeth on the dearest children of God.

iesty, & loue to thy children the mēbers of thy Son: to be able to wait cheerfully for the ioyfull sentence, Come yee blessed of my Father. When I was hungry you gaue me meat, &c.

The fift Petition.

F*orgine vs our trespasses.*) And because our sins onely keepe all these good things from vs and bring vpon vs all euils; 1. Pardon our sins oh dear Father. 2. Teach vs to know that heerein alone stands all true happinesse: 3. To this end make vs able to see the haynousnes of our sins, in the punishment of the **A**ngels, our first parents, the old world, on Sodome, in the torments of hel prepared for the vngodly, & also in the heauy correctiōs vpon thy dearest seruants, both *Moses* and *Dauid*; but aboue all in the full vialls of thy wrath powred out vpon thine owne Son for our sins. And how that the least of our sinnes could neuer haue beene purged but by his blood alone. 4. Grant vs some true sense of the innumerable euils, which each knowen sin brings vp on vs thine owne children, vnlesse wee pre-

preuent them speedily ; and chiefly how they depriue vs of the full assurance of thy prouidence & protection, and of our power in prayer; and also of the extraordinary experiments of thy mercy, which otherwise wee might looke for. 5. Cause vs euermore to conceiue how our sins are increased, being committed against thy glorious Maieftie, with so many mercies and strong meanes to restraine vs, after so many vowes, and pardon formerly granted vnto vs. 6. Giue vs some sight of the multitude of them, how they are more then the sands of the sea, being euery transgression of the least iot of thy word, though it be but in thought, or omitting the very least duty ; besides our guiltines of *Adams* sin, the corruption of our nature, which is wholly carried to euill, and the hardnesse of our hearts. 7. Let vs haue a continuall feeling of our daily frailties , corruptions and wants, that we may trauell vnder the burden of them, desiring to be deliuered from this body of sin. 8. Make vs to be still more deeply humbled in the

5 To conceiue how our sins are increased, being committed against so many mercies and means to restraine vs.

6. To haue some sight of the multitude of them.

7. To haue a right feeling of our frailties & wants.

8. To be more deeply humbled for our most grieuous finnes.

9. To see in al these our debt and vncleanneffe.

To be continually washing in Christs blood.

10. To finde comfort in that fountain.

11. To grow in assurance of remission.

12. To try and iudge our selues carefully.

13. To pardon the sins of our land.

14. To be able to forgiue others.

the sense of our most gricuous finnes both before our calling and since, and about al, for our scandalous sins which haue beene most to thy dishonour, and the offence of others, if we haue beene ouertaken by any such. 9. Cause vs by all these euer to see our debt, and al our vncleannesse, & to be continually washing in the fountaine of thy Sonnes blood. 10. Comfort vs in the all-sufficiency therof, to make vs without spot in thy presence. 11. Grant vs daily to grow in more assurance of this full remission, by feeling a continuall increase of our repentance and faith, which doe alwaies accompany it; and also in hatred of euery sinne, and feare of defiling our selues again. 12. Cause vs carefully to try both our repentance and faith, and how they haue beene wrought, and to be euer iudging our selues, that we may neuer be iudged of thee. 13. Pardon the sins of our Land, at the instant prayers of thy seruants, which cry vnto thee day and night by the bloud of thy Sonne. 14. And that yet we may haue a further seale of our forgiue-

forgiuenesse, Lord make vs able to forgive others. 15. Keepe vs from all malicious desire of reuenge. 16. Grant that though we hate the sinnes of all men, and intreate thee for the confounding all the wicked practices of thine and of the Churches enemies: that yet we may pray for all sorts, and seeke their saluation. 17. Direct vs how to pacifie our priuate enemies; to gaine their loue, to heape coales on their heads, by all kinde duties, and thus to get a most strong assurance of a full remission.

The sixth Petition.

Leade vs not into temptation.) And because Sathan seekes alwaies to draw vs into new sinnes, to hinder all these thy mercies, and to bring on vs all contrary euils: 1. Make vs (oh heavenly Father) to see the danger that we stand in euery houre, for the multitude of damned spirits, and their power to deceiue vs, and to destroy vs in a moment: as also for their subtilties, whereby they know our dispositions, & take all aduantages against vs. How they will

15. To be kept from desire of reuenge.

16. To pray for and seeke the saluation of others.

17. To seeke the reconciling of priuate enemies. So to seale up to most full assurance.

Because Satan by temptation seekes to hinder all this good, to pray 1. To see our danger, for the multitude of tempters with their power and subtilties.

2. To pray to feare their allurements & threats.

3. To know the vilenesse of our nature, ready to swallow their baits.

4. That we may not be left into their hands.

5. To remember how they hide the danger of sinne.

6. How they chuse the fittest instruments.

7. To pray to keepe in memory the miseries of sin.

And how the Lord will specially make his owne children to smart.

will draw vs on by degrees, or harden vs to tempt thee, to leaue vs into their power, for neglecting our callings, or not auoiding the occasion of temptation. 2. Make vs afraide of their allurements, & to look for their threatenings, for our care to please thee. 3. Shew vs the vilenesse of our nature, how ready it is to swallow euery baite, and that of our selues we haue no strength to resist. 4. Leaue vs not into their hands for our carnall security, as thou maist iustly do. 5. Make vs oft to bethinke our selues, how Sathan hideth all the danger of sinne, shewing onely the faire side of it; 6. How hee chuseth the fittest instruments, & neuer commeth like himselfe: wherby he often preuaileth against thy deereft children. 7. Cause vs also to keep a continuall memory of the seuerall miseries following euery sin, chiefly the wounds of conscience which none can beare, and no impenitent sinner can escape. Make vs that are thy children to know for certain, that thou wilt specially cause vs to feeble the smart of euery sin, chiefly of sins against our

con-

conscience, and such as are with offence, vnlesse we preuent them speedily by vnfained repentance. 8. Let vs euer remember Satans most deadly malice to prouoke thee against vs, who are escaped from him; and more also, for that our sins will more dishonour thee, and harden moe to perdition then the sinnes of any other. And thereupon to consider how few haue escaped vnto the end of their daies without some grievous foiles. 9. Stir vp our hearts to learne to watch and to pray continually, as the onely remedy against temptation. 10. Acquaint vs better with our speciall weakneses. 11. Put vpon vs the compleat armour. Grant vs chiefly the shield of faith, and the helmet of hope. Put into our hands the sword of thy Spirit, thy heavenly word, to haue it euer in readinesse to driue away Sathan. 12. That being strengthened by thy Spirit, we may stand fast, fight valiantly, and may preserue our selues faithful and vpright in thy seruice without any grievous wounds, vntill we haue gotten the finall conquest.

8. To keep in mind Satans deadly malice against Gods deereft seruants.

And how few haue escaped without grievous foiles.

9. To learn to watch and to pray.

10. To be acquainted with our weakneses.

11. To put on the compleate armour.

12. To preserue our selues vntill the conquest be gotten.

The

The Conclusion.

Why we haue
begged all
these things.

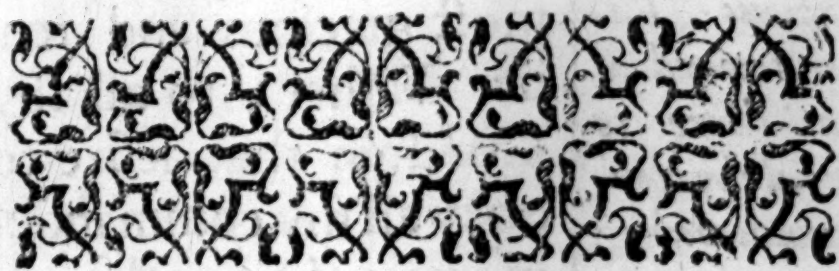
1. Because all
kingdome is
his.
2. Because we
haue receiued
and expect al
good from
him onely.

Above all we
can aske.

3. Seeing he
ruleth all
things here-
unto.
4. And hath
so assured vs.
5. That we
may set forth
his kingdome
and glory.
6. Whereto
we binde our
selues.
7. And to liue
as his subiects.
8. And to re-
turn all praise
through Iesus
Christ.

FOr *thine is the kingdome.*) We haue
beene bold to beg all these good
things from thee (oh heauenly Father)
1. Because all kingdome, power, and
glory, are onely thine; 2. And because
we haue receiued the beginnings of all
these from thee, and do further expect
the accomplishment of all our desires
onely of thee, for the merit of thy be-
loued Son. That thou wilt grant them
above all that we can aske, so farre as it
shall be for thine owne glory and our
good. 3. Seeing that thou rulest all
things to serue hereunto; 4. and hast
assured vs that asking in faith we shall
receiue; 5. That we may set forth thy
power, glory and happinesse of thy
Kingdome to all succeeding ages. 6.
wherunto we hereby binde our selues;
7. and to liue as thy loyall Subiects all
our daies. 8. Thus we return vnto thee
all possible praise and thanks, saying,
Amen, Euen so Lord Iesus.

The



THE SAME PRAYER

in two other formes, more large then the former, directly set one against the other, and the heads also against the seuerall branches; that looking vpon the head, we may try how we are able to beg each request of our selues; first more shortly, after, more fully in more words.

Preparation to Prayer.



Vr Father which art in heauen.)
 1. O Lord most holy and most glorious, whose brightnesse the Angels are not able to behold, who art so terrible to all the vngodly, as that they shall wish the mountaines to couer them, that they may neuer appeare in thy

O Vr Father.) oh Lord most holy and glorious, before whom Angels fall vpon their faces, who art so terrible to all the wicked, as that they shall neuer be able to stand in thy presence;

a To learne how to come before our Father.

1. In all hummility.
 In acknowledgement of his glorious Maiestie.

b In confession
of our own
vilenesse by
nature,

and yet a most
gracious Fa-
ther towards al
that desire to
obey al thy com-
maundements :

b Wee that are
but dust and a-
shes, children
of wrath by na-
ture, and most
rebellious of all
thy creatures,
dare not of our
selues once lift
vp our eyes to
heauen.

2. Yet to come
in confident
boldnesse as
to our Father.

Father) 2 Yet
neuerthelesse,
seeing it hath
pleased thee to
receiue vs for
thine own chil-
dren by grace,
thorow thy Son
Iesus Christ,
by whom thou
hast purchased
and ordained
vs to eternall

thy presence ; and yet a
most gracious and ten-
der Father, to all thy
Children that desire to
obey all thy commande-
ments : (b) wee that are
but dust and ashes, and
by nature through the
fall of our first Parents,
Children of wrath in
the state of damnation,
bondslaues of Satan, and
most rebellious of all
earthly creatures, dare
not presume of our selues
once to lift vp our eies to
heauen.

Father.) 2 Yet neuerthe-
lesse, seeing it hath plea-
sed thee of thy free mer-
cy to become our Fa-
ther, to adopt vs to bee
thy children by grace,
through thy Sonne Ie-
sus Christ, & hast chosen
vs heereunto, bought
vs with his precious
blood,

blood, called vs by thy Gospell; sealed vs with thy Spirit; & giuen him to bee our perpetuall Mediator at thy right hand; bidden vs to come to thee as to a tender Father, and call thee Father through him; 3. Oh deare Father wee present our selues before thy diuine Maiefty only in his name.

^a Wee magnifie thy mercy that thou hast vouchsafed vs this blessed estate to be thy children; and to haue thy fauour, being the greatest happinesse that euer can befall mortall creatures.

^b Giue vs hearts (most mercifull Father) to seek dailie to increase this assurance by growing in repentance for all our

V

fins,

glory, and giuen him to bee our mediator; wee come before thee (Oh Father) in his Name.

^a We magnifie thee for this thy fauour, being the greatest happinesse that euer could befall vs, to be of the number of thy children.

^b Increase in vs daily this assurance, by making vs to growe in re-

3 Onely in the Name of Christ our mediator, and that

^a With thankfulness for our happy estate in him

^b Begging an increase of our assurance through him.

repentance and faith.

c To attaine daily to more conformity to Christ.

c *Frame vs to the image of thy Sonne, in all knowledge, loue and obedience. Change and renew vs that we may be no longer strangers from thee, as al the wicked are.*

d Delighting in the presence of our Father.

d *But grant that we may delight to be euer in thy presence, hearing thy sweet voice, or speaking to thee in our humble prayers.*

d Making our wants knowne vnto him.

c *Laying open our wants and hearts vnto thee, crying, oh Father.*

sinnes, and faith in thy sweete promises.

c Frame vs euery day more and more to the image of thy Son, in all knowledge of thy heauenly Maiesty : being affectioned to reuerence, loue, & obey thee as our most gracious Father, wholly changed in all the parts & qualities both of our soules and bodies. d That wee may be no longer strangers from thee, as al the wicked are, who bid thee to depart from them; but may take our chiefest delight to be euer in thy presence, to heare thee to speake to vs in thy heauenlie word, c and to vtter all our wants & our whole hart to thee in our prayers, crying, oh Father.

Our.)

Our.) 4. And that it may be more euident, not onely to our selues, but to all the world, that we are thine own children indeed, giue vs hearts to loue all thy children, being our brethren and sisters, aboue all other for thy sake alone.

^a Make vs also to loue euery one so much the more, as they more liuely carry thy image in a holinesse, excelling in vertue, and so are more precious vnto thy heauenly Maiesty. ^b That wee may euery day in all our prayers remember them as our selues, begging alike for them all, saying, *Our Father.* ^c

And that wee may delight in their companies only, as those with whom wee shall con-

V 2

uerse

Our.) 4. And that it may be more euident that thou art our Father indeed, giue us grace to loue thy children aboue all other for thy sake.

^a Make us to loue each so much more, as they more excell in vertue, and are more deere vnto thee.

^b That we may daily remember them in all our prayers, saying, alike for them all; *Our Father.*

^c And to delight in their companies onely, as those with whom we shall line for euer.

4. To pray for an increase of our loue to all Gods childre.

^a As they more excell in vertue.

^b To pray for them as for our selues.

^c And delight in their companies.

5 To beg most instantly our heavenly vni-on to be shewed in al duties

5 Knit all our hearts in brotherly loue, that we may tenderly comfort and edifie one another, afraid of griening or hindering the saluation of any, and much more of turning any one out of the way of life.

a To be confirmed by all bonds of agreement.

a Let our holy agreement in all the substance of thy truth, with our ioynt profession, to walke together in the path of life, bee of more force to unite vs, then all the

uerse together for euer in the heauens.

5 Knit all our hearts in this firme bond of brotherly loue, that wee may tenderlie exhort, releue, helpe, comfort and support the weaknesse one of another; seeking by all meanes the edifying of others, afraid of giuing the least offence to grieue, and much more to hinder the saluation of any, or turne any one out of the way of life.

a Let this happy brotherhood & holy agreement in all the substance of thy truth, (which is able vndoubtedly to saue our soules) together with our ioint profession to walke hand in hand in the narrow way of life, haue more power

power firmly to vnite vs, then all the trash, pompe or pleasure of the world, with all the cunning of Sathan or Antichrist, can haue to deuide vs.

d Are wee not all that so walke, thine owne children, hauing thy Sonne our Sauour, thy Spirit our comforter & earnest, for our ioynt inheritance and glorie; notwithstanding all our infirmities and imperfections, with some lesse diuersities in iudgemēt, which must accompany vs vntill wee bee perfect in the heavens? **e** Cause vs each to looke on the good things of others, to couer and beare their weakenesses, to auoide all busie and vnbrotherly censuring.

V. 3.

6. CON-

trash or pompe of the world, or cunning of Sathan or Antichrist, can bee to deuide vs.

b *Are wee not all that so walke, thine owne children, and coheires of thy Kingdome; notwithstanding all our imperfections, and some lesse diuersities, which must accompany vs while we are in the earth?*

c *Cause vs to looke on the good things of others, to beare with the weake, and auoide vnbrotherly censuring.*

b And cōmon interest.

c And by looking on the good things in one another.

5 To pray to confound all contrary deuises of our enemies.

d Which by our diuision seeke our ruine.

7 That we may neuer thinke our state good, vntill we loue the brethren.
1. Ioh. 3. 14.

6. Confound therefore, all deuises working this diuision to thy dishonor, and the reuicing of our enemies, d who thus conspire to work our shame and ruine, if it were possible, by our selues, and to prouoke thee to leaue vs into their hands.

7. Let vs neuer rest vntill we finde these hearty affections towards all thy children: That hereby we may know certainly, that we are translated from death to life, when wee can pray, Our Father, remem

6 Confound therefore all the deuices of thine enemies that work this euill among thine owne children, to the great dishonour of thy heauenlie Maiestie; d whereby they insult ouer vs, who haue conspired thus to worke our shame, and to prouoke thee against vs, to leaue vs into their hands to our vtter ruine if it were possible.

7 Deare Father, let vs neuer thinke our state to bee good, vntill wee carry these heartie affections to all thy children, studying to knit this bond of loue, being able truely thus to pray, *Our Father*. For hereby wee knowe that we are translated from death vnto life, because
w e

wee loue the brethren :
and vntill this time wee
abide still in death.

8 *which art in hea-
uen.*) And whereas thou
our father art highly ex-
alted in the heauen of
heauens, where thy Ma-
iestie doth shine most
gloriously, and there
also hast prouided
thrones for vs thy chil-
dren after wee haue suf-
fered a little; humble vs
euermore in the fense of
thy greatnesse together
with our owne basenesse
and vnworthinesse, be-
ing but poore Wormes
crawling vpon the earth,
and loaden with innu-
merable sinnes.

9 Yet withall lift vp
our hearts alwaies vnto
the heauens, there to be
conuerfant with thee
our heauenly Father,
minding

bring, that till
this time wee
still abide in
death.

8 VWhich art
in heauen.)
And whereas
thou our Father
reignest in the
heauens, where
thou shinest
most in glorie,
and where thou
hast prouided
thrones for vs,
humble vs still
more, in the
fense of thy
greatnes & our
basenesse, seeing
wee are but
poore Wormes,
crawling on the
earth, loaden
with sinne.

9 And yet
so lift vp our
hearts vnto
thee o deare
Father, that
we may bewith

8 To pray to
grow in reue-
rence to our
heauenly Fa-
ther, and in all
humility.

9 Also in hea-
uenly affecti-
ons.

thee in all our Prayers; longing to behold thee face to face.

10th And conuersations.

^a To declare our selues his children.

^b To grow vp hereby to full assurance that we are his.

^c And heauen ours, and all creatures at league with vs for our good.

10 And let our conuersation be so heauenly, as that the world may see that wee are not of it, but thy heauenly children traue-ling towards thee our heauenly Father.

^b That wee also our selues may grow vp to a full assurance that heauen is ours, reserved for vs by our Lord and Saviour; and all creatures good and bad at a league with vs, euer ready to helpe in time of neede, so far

minding heauely things: especially in all our praiers; longing there to behold thee face to face.

10 And in the meane time, while wee abide here belowe, grant vs to be of such heauenly conuersations, so vsing the world, as if wee vsed it not, that the world may see that we are not of it, but pilgrims and strangers here, and thy heauenly children. ^b That our selues also may hereby grow vp to a strong assurance that heauen is ours, and all the ioyes thereof, reserved for vs by our Lord and Saviour; ^c and all the creatures in heauen & earth at a league with vs to doe vs good, so farre as shall stand with thine honor and our saluation, and

and euer ready to helpe
in the time of need.

The first Petition.

Hallowed bee thy
Name.) And see-
ing thou (o tender Fa-
ther) hast vouchsafed
vs this honor aboue the
greatest part of the
world, to be thine owne
children, and heires of
thy glorious kingdome,
whereas thou mightest
iustly haue left vs in our
sins with all the wicked,
to euerlasting shame and
perdition. I giue vs grace
(good Father) to testifie
our loue and thankful-
nesse, all the daies of our
life, in studying in and a-
boue all things which
way to honour thee.

2. Open our blind
eyes to behold the glo-
rie of thy wisdome,
power,

as shall be for
thy honour, and
our saluation.

Hallowed)
And seeing
thou O graci-
ous Father hast
vouchsafed to
vs onely who
obey thy Gos-
pel, this honour,
to be thine owne
children, and
heires of thy
kingdom, wher-
as thou might-
est iustly haue
left vs with the
wicked to euer-
lasting perdition. 1. Giue vs
grace euer to
testifie our loue
and thankful-
nesse, seeking in
and aboue all
things how to
honour thee.

2 Open our
eyes to behold
thy great power,

In this first
Petition.
For this ho-
nor that God
hath vouchsa-
fed vnto vs to
be his chil-
dren to beg.

1. To seek his
honor in and
aboue all
things.

a To haue
our eyes open
to behold his
glory, shining
in al his works
as creatures.

a Word.

b Iudgements

c Mercies.

3. To be able
to set forth
his praises be-
longing to
him in all
these, and to
haue a holy
vse of them.

wisdome, good-
nesse, and righ-
teousnes, shining
in al thy works,
^a & much more
in thy sacred
word; ^b chiefly
in all thy iudg-
ments executed
vpon thine ene-
mies, ^c and
mercies decla-
red towards thy
children: and
which thou still
shewest euery
day, especially
toward our
selues.

3 Make vs a-
ble to consider
of, & set forth
the praises be-
longing to thee
therein, both in
word and deed,
that by vs thy
great Name
may be knowne
in all the world.

power, goodnesse, and
righteousnesse, shining
in all thy workes, euen
in euery creature; ^a and
much more in thy sa-
cred word; ^b chiefly
to behold this thy glo-
ry in all thy terrible
iudgements executed
vpon the enemies of thy
Church, ^c with mercies
towards thy children:
and in those which
thou shewest euerie
day, especially towards
our selues.

3 Make vs able to
take euery occasion to
consider of aright, and
set forth the praises be-
longing to thee there-
in, & to haue a holy vse
of them, both in word
and deed, that by vs thy
great Name may be
knowne and magnified
in all the world.

4 Above all, set euer before our faces (good Father) that wonderfull glory wherein thou hast been magnified in these our daies, ^a in the euident declaration both of thy displeasure against vs of this sinfull nation; and also of thy mercy and tender care for vs, and wrath against our enemies. ^b How for our dishonouring thee, by abusing thy blessed Gospel which thou hast giue vs with such peace & prosperity, as hardly euer any Nation knew before; thou hast not only corrected our grievous transgressions and securitie, as a tender Father with thy rodde of dearth, pestilence, and sundry the like, but also raised vp

against

4 Above all teach vs to extoll that glory wherein thou hast been magnified before our eyes, ^a in shewing thy fatherly care for vs in our preservation & wrath against our enemies. ^b How for dishonouring thee in abusing thy Gospel, and all thy blessings bestowed on vs above all other people; thou hast not onely corrected vs tenderly with thy rods, but hast also at sundry times raised vp most cruell enemies against vs.

4. To praise him chiefly in his glory manifested in our daies for vs, and against our enemies.

^a In abundant mercies.

^b Correcting vs fatherly for abusing his mercies to his dishonour: so to bring vs to amendment.

c After threatening vs by cruel enemies to take away all, bringing them to the execution,

c *How also by them thou hast threatned not onely the taking away of the Gospell, but our utter destruction also; and brought them to the very execution of it, because we would not hearken and turne vnto thee according to thy mercies.*

d Yet euer deliuering & auenging vs, when we haue cryed to him.

d *And yet euer when wee haue cried vnto thee, thou hast plucked them backe in the instant, and taken vengeance for vs: so as wee haue oft thought that they durst neuer haue attempted the like againe.*

against vs sundry times most cruell enemies. c Hast thou not thereby threatned the taking away of thy heauenlie Gospell, with our vtter destruction, & brought the enemies to the very execution thereof? because wee would not bring forth the fruites of thy Gospell, nor serue thee with good hearts, according to all thy mercies bestowed vpon vs. d And yet notwithstanding hast thou not euer heard vs, when wee haue cryed vnto thee, as thou heardest thy people Israel, and as thou diddest heare *Iehosaphat* against the Moabites, and *Ezechiah* and *Esay* against the proud Assyrian? c Hast thou not so plucked them

them backe in the instant, and taken vengeance for vs: that wee haue oft thought that they durst neuer haue risen against vs any more; & that so as if the most barbarous Nations of the earth, had received but the least of our deliuerances, with our meanes, they vndoubtedly had repented long agoe in sack-cloth and ashes, as wee for the present haue promised vnto thee.

5 O gracious Father, inable vs alwaies to remember and acknowledge this, ^a and make vs to see moreouer that thine anger is not yet turned away, but more fearefully kindled against vs. For that as our finnes and prouocations

e Yea thy works Lord haue been so wonderfull, as if the most barbarous Nations of the earth had received but the least of our deliuerances, with our meanes, they would haue repented long ago in sackcloth and ashes, like as we haue oft promised and purposed for the present time.

5 O gracious Father, make vs euer to acknowledge this, ^a and to see that thy anger is againe more fearefully kindled, for that as our sins grow up to

e So as it had been enough to haue conuerted the most barbarous nation,

5 To pray for grace euer to remember & acknowledge all these
^a And to see moreouer his anger kindled again, witnessed by increas of our sins, & of these bloody enemies, & their malice.

d Without hope of leauing off, vntill they haue their wils.

e Also declared by the fearfull arming of winds and waters against vs.

heauen, so those our enemies doe still increase in number and malice, b without hope of leauing off their practises, vntill they haue wrought, eyther ours, or their owne endlesse ruin, which they in time must needs effect.

c Good Father let this token of thy wrath preuaile, together with the arming of the dumbe creatures, both windes and waters, so oft threatning our destruction, for the ouerflow of all iniquity in euery place.

cations are multiplied so those our bloudy enemies doe still increase daily, and their malice is become much more deadly against vs thy poore children, a without hope of leauing off vntill they haue wrought eyther ours, or at least their owne vtter ruine, which in time they must needs effect.

e Good Father cause this principall token of thy displeasure, with all other signes from heaue and carth, to preuaile with vs at length, to bring vs to repentance: as namely, that thou didst arme the dumb Creatures against vs, both windes & waters, so strangely and furiously in so many places, threatning vtterly to sweepe

sweepe vs away in our deadly security, for the great overflow of all iniquity euery where. Cause these, wee pray thee, to work so mightily, that wee may all bee presently awaked out of our deepest security, and seeke by all meanes to appease thy wrath.

a Oh Lord, didst thou not before that most secret, bloody, and fierie conspiracy, warne vs all from heauen (as thou diddest *Ierusalem* before her last destruction) by a fierie tent directly ouer our heads, inclosing vs all with pillars of most horrible darknesse, pillars of fire, and pillars of bloud, foreshewing vs (as by that which followed wee may iustly deeme) that

Let all these worke so mightily with vs, that wee may all presently seeke to appease thine anger.

a Didst thou not before the bloody and fiery conspiracy warn vs all from heauen (as thou didst warne *Ierusalem*) inclosing vs in a fiery tent, with pillars of darknes, of fire and bloud: foreshewing vs (as by that which followed wee may iustly deeme

d By signes from heauen, as namely, the fiery tent, beholden of many.

e With the feare which it draue many of vs vnto.

f And that which followed not long after agreeable to that forewarning in the powder furnace.

the bloody destruction which was towards vs?

c Did not many of our hearts tremble at that terrible sight, causing vs to seeke vnto thee more earnestly to turne away the future euils?

f And feared we without cause? Had it not been effected indeed, and we all inclosed in the most darke, fiery, & bloody tent that euer the world heard of; if thou, oh pitiful Father, hadst not heard the prayers of vs thy poore Children, in the very instant,

that bloody darknesse & fiery destruction that was towards vs.

c Did not the hearts of many of vs tremble at the beholding thereof; and in fearing some greuous iudgement that was to come, causing vs to flye to thee, to seeke to hide our selues vnder thy wings?

f And did wee feare without iust cause? had it not beene effected indeed, and we all, chiefly our dread Soueraigne, with all our heads and rulers, inclosed in the most darke, fierie and bloudie tent that euer the world heard of, in that most vnnaturall and cursed massacre; if thou our gracious and most tender father hadst not heard the praiers of

vs

vs thy poore children,
which before and at that
very instant were hum-
bled before thee, and so
thought on vs in mercy.

6 And didst thou not
after cry long vnto vs by
the sword of the de-
stroying Angell, by the
dearth so oft & so fear-
fully increasing, the
mournings and com-
plaints of the poore as-
cending daily to hea-
uen, besides euery yere
some new and eminent
perill? Shal wee remaine
senselesse continually in
all these signes and to-
kens, some of them en-
tring in vpon vs, as
fearfully as almost any
of the ten plagues vpon
the Egyptians, making
the whole land to trem-
ble, at the very report of
them?

and remembered
vs in mercy?

6 Didst thou
not cry to vs by
the pestilence,
famine, com-
plaints of the
poore ascending
continually with
new threat-
nings? And
shall we remain
senselesse still in
the midst of
the tokens of
thy wrath, ma-
king the whole
Land to trem-
ble at the report
of them?

6 To pray that
we may not
be senselesse
in these to-
kens of his
wrath, some
of them sei-
zing vpon vs
as fearefully
as any of the
plagues of E-
gypt.

7 To pray chiefly to be saued from that heauiest iudgement of induration, ^a Whereby both Egypt & Israel were prepared for destruction.

^b That we be not worse for al the meanes sent to call vs to repentance, vntill the iudgement come, but that we may see our estate and turne.

6 Saue vs from induration, the heaviest iudgement that euer fell vpon the heart of man, ^a whereby not onely the Egyptians, but also thine own people were prepared for their finall desolation. ^b

Saue vs from that which is so oft threatened by our Sauiour, that by hearing we should heare and not understand, and seeing we should see & not perceiue, but haue our hearts made more fat (by al the meanes v-sed for our repentance) lest wee should conuert & be spa-

7 Saue and deliuer vs, oh tender Father, from this iudgement of induration, of all other the heaviest that euer fel vpon the heart of man: ^a whereby not onely the Egyptians were prepared for their finall overthrow in the Sea, but also thine owne people Israel were prepared for vengeance, both before the great captiuitie, and also before the last and vtter desolation of that nation, so oft threatened by our Sauiour. ^b O let vs not bee as they, that by hearing wee should heare, and not vnderstand, and seeing we should see, and not perceiue; but haue our hearts made more fatte and senselesse by all the meanes sent to call vs

to

to repentance, lest wee should bee conuerted; and thou shouldest spare vs.

• Oh open our eyes, most mercifull Father, that we may see in what state wee stand, and how far this iudgement hath seized vpon vs already.

• Conuert vs, and wee shall bee conuerted; and neuer let vs (as those whom thou hast vtterly destroyed) harden our selues against the euident tokes of thy wrath, denying or making light of them; much lesse to oppose our selues against thee, thy word and seruants.

8 Preserve vs euer as thou hast done from the outrageous overflowings of the multitude, which thou mai-

X 2

est

re d. But Lord, open our eyes, & mollifie our hearts, that thou maist spare vs.

• Open our eyes to see our estate, and how far this iudgement hath seized on vs already.

d Conuert vs and we shall be conuerted. Suffer vs not to harden our selues against the tokens of thy wrath, thy word, and seruants, with a high hand, to our perdition.

8 Preserve vs from the outrage of the furious multitude, which

c To pray to haue our eyes open to see our estate.

d To be conuerted, and not to harden our selues against the Lord.

3 To intreat to be preserved from the outrageous multitude.

thou maist iustly arme against vs, as thou diddest begin, for lacke of care to see them instructed, and of compassion of their soules and bodies.

9 That we may neuer fall into the bloody enemies hands.

But still into the Lords, who pittie vs when he smiteth vs,

9 Oh leaue vs not vnto the whose mercies are cruelty, to cause them to blaspheme thy great Name, but let vs still fall into thy hands, who pittiest vs when thou smitest vs, and euer in wrath remembrest mercy.

est iustly arme against vs in their ignorance, like the furious waues of the raging Seas, for lacke of care & conscience in the whom it concerned, to see the taught to know thee & thy ordinances, and to fear thy great and mighty Name. Let not the floodes of iniquity swallow vs vp.

9 Aboue al neuer leaue vs into their hands whose very mercies are cruelties, that they should blaspheme thy great Name, to say, Where is now their God; but let vs stil fall into thy hands, and deale with vs as it pleaseth thee, for with thee is mercy: & when thou smitest vs, yet thou pittiest vs, euer in wrath remembring mercy.

10 Though

10 Though our prouocatiōs be more haynous then wee are able to expresse, yet Lord heare the cry of thy seruāts, & let thē still preuaile with thee to stay thy hand.

* Hast thou not said it and many a time made it good, euen vnto this very day, that the innocēt should deliuer the Iland?

• And doest thou not now in a special manner call for vs thy poore seruants, to stand vp with Moses in the breach to stay thy fierce wrath, which hath so brokē in on our brethren so neerly ioyned vnto vs; and in them after a sort vpon our selues? Hast thou not beene wont most to declare the riches of thy grace, in pardoning and sauing whole Nations at

X 3

the

10 Though our sinnes bee haynous to anger thee, yet let the cry of thy seruants still preuaile.

* Hast thou not said it and performed it to this day, that the innocent shall deliuer the Iland? • And doest thou not call vs all who desire to be such to stand vp in the breach, because thou wouldest not destroy vs? Hast thou not beene wont to pardon whole Nations at the prayers of a few of

10 To pray instantly that the cry of his seruants may still preuaile,

a As vnto this day.

Iob 22. 30.

b To be more earnest, sith he calls vs now to stand in the breach as Moses, to stay his hand; to declare the riches of his mercy; sauing vs still at the prayers of a few.

thy seruants,
and to giue the
enemy for their
ransome?

c And seeing
he is still the
same to vs,
as he was to
Moses and
Abraham.

d And we so
deere to him,
that he can
deny vs no-
thing which
may make for
his glory, and
for our good.

e To intreat
him to mag-
nifie his mer-
cy in pardo-
ning, and tur-
ning our hearts
to meete him.

c Therefore
we thy remem-
brancers (know-
ing that thou
art still the
same, as to thy
seruants in for-
mer time, d and
that wee are as
deare vnto thee
as they were,
and that thou
canst deny vs
nothing which
we begge in thy
Sonne's Name
according to thy
will, so far as it
is for our good)

e Doe humbly
intreat thee to
magnifie thy
mercie in par-
doning our

the prayers of a few of
thy poore seruants, and
giuing the wicked for
their ransome?

c Therefore (oh good
Lord) wee whom thou
doest call to bee thy re-
membrancers, because
wee know that thou art
still the same good God
to thine, as thou wast to
Moses, Abraham, & Sa-
muel; d and being assu-
red that through thy
Sonne we are deare vn-
to thee as the Apple of
thine owne eye, that
thou canst deny vs no-
thing which wee begge
in his Name, which
may make for thine
owne glorie and good
of thy people; e euen
wee thy poore children
doe humbly intreate
thee to magnifie thy
mercy, that it may shine

to all the world in pardoning the sinne of our Land, and in turning the hearts of all sorts speedily vnto thee, to meete thee with an intreaty of peace. ^f But wee pray thee to make all the vnplacable enemies of thy Church in all places to feele thy hand; & those chieflie who haue as *Baalam* and the Midianites, caused vs with their wiles to prouoke thee to so fierce a wrath, wherein we haue beene so oft and so latelie almost vtterlie consumed, through our backsliding and rebellions against thee.

^g Get thy selfe glory vpon them, as vpon *Pharaoh* in the heart of the Sea; that when thou hast deliuered vs and ouer-

sinne, and turning vs speedily vnto thee.

^f But make thine enemies to feele thine hand, and those chieflie, who haue as *Balam* cursed vs to prouoke thee so grievously, that wee haue beene so oft in so desperate danger, and almost consumed by our backsliding and rebellion.

^g Get thy selfe glory vpon them as vpon *Pharaoh*, that when thou hast deli-

^f But to make his enemies to feele his hand, who haue beene the causes of our sinne by their wiles.

^g To get himselfe glory vpon them as vpon *Pharaoh*

h As he hath begun & promised to accomplish to his euerlasting praise.

11 To pray that we may be afraid of obscuring his glory.
a Or seeking our own glory.

12 That wee may not dishonour him by our sinnes.

uered vs, and ouerthrowne them, ^h as sundry times thou hast begun, wee may sing praises, and euer keepe a remembrance of thy mercy.

11 Let vs be afraid of obscuring any part of thy glory.

a And much more of seeking our owne honor, or taking any part of thine honour to our selues, or of being proud of thy gifts. Whereunto we are so ready.

12 But aboue all, keepe vs from dishonouring thee by

ouerthrowen them (^h as sundry times thou hast begun, and promised to accomplish) wee with all the Churches may sing the song of *Moses* thy seruant: and all ages may keep a remembrance of thine endlesse mercy.

11 Let euery one of vs bee afraide of defacing or obscuring any part of thy glory, ^a and much more of seeking vainly our own glory, especially of robbing thy Maiesty, by taking any part of thine honour to our selues, as *Herod*; or by being proud of thy gifts, whereunto our sinfull natures are strongly inclined.

12 Aboue all, keepe vs from dishonouring thee by our euill example

ple amongst the wicked and vngodly, to cause them to blasphemethat glorious truth which we professe.

13 Make vs to account it our greatest honour to honour thee, and the greatest dishonour and euill that euer can befall vs, so much as in shew to dishonour thee.

a Strengthen vs to walke so vprightly, that others seeing our good works may glorifie thee our heauenly Father; b and that wee may stop the mouthes of all the wicked by our innocency, bearing their reproch as a crown vpon our heads.

14 So inflame our hearts with a zeale of thy glory, that our righte-

our sinfull lines amongst the wicked, to cause them to blasphemethy great Name.

13 Let vs account this our greatest honour to honour thee, and contrarily, our greatest dishonour.

a Strengthen vs to walke so vprightly, that others seeing our good works, may glorifie thee, b and wee may weare the reproach of the wicked as a crowne vpon our heads.

14 So kindle the zeale of thy glory in our

13 To account it our greatest honour to honour him; and contrarily.

a To glorifie him by our holy ensample.

14 To haue the zeale of Lot against the abominations of our age.

*hearts that wee
may bee grie-
ued continually
for all the dis-
honors done any
way unto thee.*

15 And finally
to be able to
acknowledge
the Lord bold-
ly with each
part of his
truth.

^a As being
his glory.

^b That wee
may be ac-
knowledge
of him before
all the world;
to our owne
eueraſting
honour.

*15 And that
in ſtead of being
aſhamed of thee
or any part of
thy truth, we
may euer pro-
feſſe it with all
holy wiſedome
and boldneſſe, ^a
as our chiefeſt
glory; gracing
it with a holy
conuerſation,*

*^b That our Sa-
uiour may ac-
knowledge vs
before thee in
the preſence of
all men and
Angels, to bee*

righteous ſoules may be
vexed from day to day,
for all the abominations
whereby thou art diſho-
noured by Atheiſts, Pa-
piſts, and all ſorts of god-
leſſe men.

15 Let vs bee ſo far
off from diſhonouring
thee, by beeing aſhamed
with *Peter* of thee & thy
religiō, or any part there
of, where wee ought to
profeſſe it; that in all
places wee may ſhew
foorth our profeſſion of
thee, with all wiſedome
and boldneſſe, ^a as that
which is our chiefeſt
glory, gracing it with a
holie conuerſation. ^b
That ſo our Lord & Sa-
uiour may acknowledge
vs before thee our hea-
uenlie Father, in the
preſence of thy glori-
ous Angels, and of the
whole

whole world, to bee
thine owne children,
and heires of thy King-
dome: when hee will
most iustlie deny all the
fearefull and vnbele-
uers, as those whom hee
neuer knew, to their end-
lesse horrour and confu-
sion.

The second Petition.

Thy Kingdome come.)
And whereas thou
(oh Father) art chiefly
glorified when thy
Kingdome commeth,
and thy will is done;
that is, in the increase
of thine owne Church
and people which obey
thy word, amongst
whom thou reignest
as Lord and King:
and especially when
thou doest enlarge thy
domi-

the true childre
and heires of
thy kingdome:

c When he will
deny all the
fearefull and
vnbeleuers, as
those whom hee
neuer knew, to
their endlesse
woe and confu-
sion.

c When al the
fearefull shall
be denied.

Thy king-
dome come.)
And whereas
thou (oh Fa-
ther) art chiefly
glorified in the
increase of thine
own faithfull peo-
ple obeying thy
word, amongst
whom thou
reignest: and
especially when
thou causest thy
Religion and
people to

In the second
petition, see-
ing Gods glo-
ry is in the
inlarging of
his kingdom,
and doing
his will;

prosper against
all the power
of hell.

1 To pray for
a free course
to the gospell
which is the
scepter of his
Kingdome.

1 Grant thy
Gospell, where-
by thou con-
quereſt and ru-
leſt, to be ſin-
cerely preached
euery where, all
impediments be-
ing taken away.

a That it may
be powerfull
euery where

a Make it ſo
powerfull that
it may deſtroy
the Kingdome
of Sathan and
Antichriſt; and
gather all thine
vnto thee, that
ſo thou mayeſt
haſten thy glo-
rious kingdome.

2 For Kings &
Queens to be

2 To this end
raiſe vp Kings

dominions against all
the subtlety and power
of hell, causing thy re-
ligion and people to
prosper and increase. 1.
Good Father giue thy
Gospell (which is the
Scepter of thy King-
dome, whereby thou
conquereſt and ruleſt)
a free course to bee ſin-
cerely preached in all
the world, all impedi-
ments beeing vtterly re-
mooued.

a Make it ſo power-
full in all places, that it
may vtterly throw
downe the Kingdome
of Sathan, and Anti-
chriſt; cōuerting & ſpee-
dily gathering all thine
elect vnto thee, that ſo
thou maiest haſten thy
Kingdome of glory.

2 To this end, wher-
as thou (oh King of
Kings

Kings) hast ordained Kings and Queenes, to bee nursing Fathers and Mothers to thy poore Church, to nourish vs thy children with the word of life, and to preserve vs from the rage of that bloudie Antichrist, and of all other cruell enemies: Oh Almighty and deare Father raise vp such for vs in all the countries of the world. And those which are such already, make them tenne times more, that they may account this their greatest dignity, to haue the bringing vp of thine owne children & heires of thy kingdome, committed to their care and faithfulnessse.

3 More especially as thou hast settled this thy

and Queenes to nourish thy children with the word of life, and preserve vs from the rage of all our cruell enemies, especially that bloody Antichrist.

And for those that are such already, make them ten times more: let them account this their greatest dignity, to haue the bringing vp of the heires of thy kingdome committed unto them.

3 And as it hath pleased

nursing Fathers and Mothers to the Church.

3 Especially to pray for our

Soueraigne,
raised vp for
vs in place of
our tender
mother.

thee to settle
this thy king-
dome in so
great peace a-
mong vs, by
our tender mo-
ther, deliuering
vs from that
blood-thirstie
Whore of Ba-
bylon; and also
to continue the
same beyond all
former expec-
tation vnder our
dread Soue-
raigne.

a That he may
haue an abou-
dant portion
of Gods Spi-
rit.

a So indue him
we beseech thee,
with an abun-
dant portion of
thy spirit.

b According
to his dignity
and charge,

b According

thy Kingdome among
vs of this Nation in
much peace and pro-
sperity, vnder our late
tender nursing Mo-
ther, and hast deliuered
vs from the tyrannie
of that blood-thirstie
Whore of Babylon; and
also hast continued the
same still most miracu-
lously, beyond all for-
mer expectation vnder
our gracious Soue-
raigne, whom thou hast
raised vp for a foster Fa-
ther in her place: a So
wee beseech thee to en-
large the heart of thine
Annoynted Seruant,
with an abundant por-
tion of thy Spirit, both
of wisdom and zeale
for thy glory and King-
dome, and tender af-
fections towards thy
children, b according to
that

that high dignitie laide
vpon him, & the charge
committed vnto him.

Grant that in token
of his true thankfulness
for all his dominions
and great honour,
and much more for the
admirable deliuerances
giuen vnto him and his,
(and aboue all, sith
that thou hast made
him twice, chiefly, so
wonderfully in our
eyes, thy principall instrument,
in sauing vs
thy poore Church)
that he may set himselfe
much more earnestlie
then euer did *Cyrus* or
Darius, euen as worthe
Iehosaphat and *Ezechiah*,
to aduance thy glory,
in enlarging and furthering
this Kingdome
of thy Son, and in promoting
thy pure religion

to his dignitie,
to discharge
faithfully that
great charge
committed vnto
him. Increase
in him al tender
affections towards
thy children.

Grant him
that in token of
true thankfulness
for all his
dominions, and
chiefly the wonderfull
deliuerances of his
Maiesty & his,
and of vs all
thy people principally
by him) he aboue all
others may set
himselfe with
Iehosaphat &
Hezekiah and
other worthy
Kings of
Indah, to enlarge
thy kingdom &
promote thy

c That in token
of thankfulness
for all his dominions
and deliuerances.

1 At his coming in,
2 By discouering
& preuenting the
massacre,
d And for the
deliuerances
of the Church
by him, hee
may set himselfe,
first to aduance
Christ's Kingdome
and Gospell.

f And secondly to procure the good of Gods seruants, repressing the wicked.

That we may liue in all peace & godlinesse without feare.

g To be affected towards him as the good people were towards David, and sound forth the Lords praises for him.

pure religion; destroying vnterly all vngodlinesse.

f Inable him to procure each way the good of vs thy poore children committed to him. Strengthen him to preserve all vs thy poore people from the violence of the wicked; that wee may boldly make profession of thee without feare of Atheist, Papist, or any other malicious enemy.

g Grant to vs also this grace, in token of our thankfulnessse, that wee all being still more loyally affected towards him, as toward our

on with all his power, destroying whatsoeuer is against it, and discountenancing all vngodlinesse.

f Oh strengthen him to procure each way both by godlie lawes, and all other holic meanes, the good of vs thy poore people committed vnto his trust, repressing all the wicked; that wee may liue a quiet life in all godlinesse and honestie, fearing none but onelie thy heauenlie Maiestie.

g So grant that all wee thy children beeing affected towards thine Annoynted, more and more, as towards our happy nursing Father vnder thee, & as all the good people were towards thy seruant Da-

uid

mid, may euermore accordingly sound forth thy prayſes for him. ^h Giue vs hearts to cry continually vnto thee, for the preſeruatiō of his Maieſty, with our hopefull Prince Charles; the Prince and Princeſſe Palatine & all their Royall progeny; that if it bee thy heavenly will, the throne of his Kingdome may be eſtabliſhed vntill Chriſt the King of kings ſhal come: the to reſigne vp the Scepter into his hands, & to be taken vp into his throne to reign with thee for euermore.

4 Good Lord giue all our Magiſtrates & Rulers vnder him the ſame heart, that they may be as the hands of thine Annoynted in euery place for the accompliſhment

moſt happy nurſing Father vnder thee, and as all the good people were towards Dauid, may euer ſound forth thy praiſes for him. ^h And pray earneſtly for his preſeruatiō, & of our hopefull Prince, the Prince & Princeſſe Palatine, with all their royall Progeny: That his kingdome (if it bee thy wil) may be eſtabliſhed vntill Chriſt ſhall come, to reſigne vp this earthly Scepter, and reign with thee eternally.

4 Giue all our rulers the ſame heart, that they may bee as the hands of thine

^h To pray for him and his to reigne for euermore.

original
vnto
brow ydful

4 For our Magiſtrates to haue the ſame heart.

And con
monition

5 For our Ministers to tread in the steps of the holy Apostles.

a Seeking to saue euery soule by word

b And conuersation.

Anointed in euery place for this purpose.

5 And as thou hast ordained chiefly to finish thy kingdome by the preaching of thy Gospell, which thou didst first spread by thy holy Apostles, subduing the world thereby; a so wee pray thee to send forth powerfull Preachers in euery congregation, as may not cease to admonish euery one with teares.

b Teach them to frame themselves by all holy meanes to

ment of this worke.

5 And withall, as thou hast appointed to build vp thy kingdom chiefly by the sincere preaching of thy sacred Gospell, whereby thou diddest first spread it so speedily, subduing al the world by the Ministrie of thy holy Apostles; a So wee pray thee send forth faithfull Preachers, into euerie congregation, which being furnished with gifts, and tenderly affected with the care of euery soule committed vnto their charge, may not cease with Paul to admonish euery one, both publikely and priuately, day and night with teares.

b Guide them good Lord to goe before thy people in all holie con-

uer

uersation, and to frame themselves to all; to winne all, & beeing afraid of giuing the least offence, either to harden, or any way to hinder the saluation of any one of them.

d Awaken at length (oh Lord) all our blind guides, and all sorts of vnconscionable Ministers, who are drunk with the blood of foules, that they may but remember, how the blood of one *Abel* did cry for vengeance from the earth; and that they may think in time where they will appeare, when Christ shall come to take an account for euery soule.

g Either giue them repentance for that bloody sinne, that they may saue themselves,

Y 2

and

to winne all, & and to be afraid of the least offence, which might hinder the saluation of any one.

d Awaken at length all sorts of vnconscionable Ministers, drunken with the blood of their people, & that remem- bring the cry of Abels blond,

f They may bethinke themselves in time what to answer when Christ shall come.

g Either giue them, repen- tance and care for their peo-

e Afraid of the least of- fence.

d To awaken all our vncon- scionable Mi- nisters.

e That they remember the cry of Abels blood,

f And Christs appearing.

g And either to repent and become pro- fitable, or the people may

bee committed to such as by whom Christ may reigne, and they saued.

h That Antichrist may be cast forth, and whatsoever belongeth to him, or whereby he hath deceiued the people of the Lord.

i And all the very prints of his idolatry vtterly destroyed.

ples saluation, or free thy poor people from the. Commit them to such by whom they may bee brought into obedience by the lawes of thy kingdome for their saluation.

h That thou alone maist reign as Lord and King amongst them, Antichrist being cast out vtterly, with all things appertaining to his bloody religion, and whereby he hath kept any of thy people vnder his slavery, or seekes to pull vs againe into Babylon.

i Deface (oh Lord) all the

and those committed to them; or else vtterly free thy people fro this heauy iudgement. Set such euerie where by whose faithfull Ministry thy people may bee brought into a holy obedience to thy heauenlie Gospel, to their euerlasting saluation. h That thou alone maiest reign as Lord & King, & Antichrist cast out vtterlie, with all that appertaines to his bloody religion, & whereby hee hath vpholden his throne & tyranny, & kept any of thy people vnder his slavery or at least, seekes to bewitch them, to pul them into Babylon againe.

i Good Lord destroy all the very prints of that cursed Idolatry, out of all the Churches, and

and whatsoeuer may put his fauorites in hope of euer repairing the ruines of their Babel.

6 And seeing (oh Lord) that this is the glorie and safety of thy Kingdome, when all the subiects of it, especially the leaders of thy people, liue in a holy vnion vnder thy lawes : take away we againe intreat thee, all contentions from amongst vs, with the causes thereof.

* Confound, wee pray thee, all the plots of that cursed *Balaam* of Rome; who knowing that not thine owne kingdome, if it be deuided, can stand, seekes day and night by all his agents to rend thy Church in peeces, the

X 3

more

prints of his I-dolatry, and cut off all hopes of euer building vp Babel againe.

6 And seeing the chiefe glory and safetie of thy kingdome, is in the vnity of thy subiects, take away good Lord, we againe intreat thee, all causes of contentions.

* Confound all the plots of cursed Balaam who knowing that no Kingdome deuided can stand, seeks to rend thy Church in peeces, the more easily to pre-

6 To pray for a holy vnity in the Church chiefly amongst the leaders, and to take away all causes of contention.

* To confound all *Balaams* deuices, who seekes by our deuisions to preuaile against vs.

uaile against it
when thou art
also departed
from it; as euer
Sathan hath
beene wont.

b And that we
may buy this
peace with
the losse of al.

e That al sorts
may ioyne
themselues
vnto vs.

7 That euery
one of vs may
haue a care to
saue others;

b Grant that
we may buy
this peace with
the losse of all,
except thy fa-
uour; e that all
sorts seeing our
holy agreement,
may ioyne them-
selues vnto vs,
and come into
the bosome of
thy Church.

7 And more-
ouer, sith thou
wilt haue euery
one to helpe to
builde vp thy
Kingdome, and
to saue others
by bringing

more easily to preuaile
against it when it is de-
uided, and thou depar-
ted frō it: as Sathan hath
euer preuailed by his in-
struments in al countries
by this meanes.

b Grant that wee may
buy this peace with
godly *Abraham*, with
the losse of all things,
except thy fauour: e that
all sorts seeing our ho-
ly agreement may come
forth of Poperie, and
prophanenesse, vnto vs,
and our brethren depar-
ted, may turne into the
bosome of thy Church
again.

7 And whereas thou
hast appointed that e-
uery one of vs should
labour to build vp thy
Kingdome, by bring-
ing others thereunto
that they may be saued;
from a giue

^a giue vs hearts to haue
a speciall regard of all
those committed to our
charge, to bring them
in obedience to the
lawes of thy Kingdom,
^b and euen all who are
tyed vnto vs by any spe-
ciall bond.

^c Giue vs grace to
take euery fit occasion
which thou offerest for
procuring or furthe-
ring their saluation, and
so gaining them vnto
thee, by all good admo-
nitions, exhortations,
and example.

^d Let vs bee as the
Angels vnto Lot, neuer
resting before wee haue
gotten them safe into
Zoan.

⁸ And that wee may
bee able to perswade o-
thers more effectually,
Lord giue euery one of

vs

them therewith,
^a grant vs more
care not onely
for our charges,
committed to
us: ^b But for
euery one tied
vnto vs by any
speciall bond.

^c Assist vs to
take euery fit
occasion for
gaining euery
one vnto thee,
by all holy
meanes, of ad-
monition, ex-
amples, and
whatsoeuer.

^d Let vs not
rest before they
be safe from the
vengeance.

⁸ And that
we may preuail
the more, giue
vs (oh Lord)
a sweete feeling

^a Especially
all committed
to our charge.

^b With al knit
vnto vs by a-
ny speciall
bond.

^c Taking all
occasions to
saue all by all
meanes.

^d To be as the
Angels to Lot

⁸ That wee
may haue a
feeling of the
happinesse of
this kingdom.

what a blessed thing it is to be of thy Kingdome, and partakers of thy glory: euen to bee Kings and Priests vnto thee;

a And of the reward of holinesse.

^a and what a happinesse there is in liuing such a holy conuersation.

b And how wretched the state of all other is.

^b Make vs to consider how wretched the state of all other people is, being bondslaues of Sathan, and reserved for hel, seeme they neuer so happy.

9 That wee may liue as the subiects of this kingdome ready to be translated.

9 Grant vs to liue, as thy obedient Subiects, that wee may passe from this kingdome of

vs a sweet feeling, what a blessed thing it is to bee the subiects of this thy Kingdome; to haue al the priuiledges thereof, and to be partakers of thy glory: euen Kings and Priests vnto thee, and what reward & happinesse there is in liuing such an holy conuersation:

^b Make vs to consider aright how wretched and vnhappy the state of all other people is, seeme they neuer so happy in this world, beeing but bondslaues of Sathan, reserved for the chaines of eternall darknesse.

9 Oh heauenly King, grant vs to liue in all things, as the subiects of thy Kingdome, that so wee may passe from this

this kingdome of grace into that thy kingdome of glory.

10 Make vs to feare the causes of backsliding, that wee may neuer so much as looke backe with *Lots* wife, towards this euill world; * but euer hie fast towards thine heauenlie Kingdome, hauing our eye at our Lord and Sauour, who sitteth at thy right hand, keeping there possession for vs,

11 Destroy in vs euery corruption, whereby Satan keepes vs any way in his slavery, or at any time gets the dominion ouer vs.

12 Hasten that glorious day, when the difference shall appeare betweene vs thy subiects,

grace into thy glorious Kingdome.

10 Make vs to feare the occasions of backsliding, that we neuer so much as once looke backe vnto the world, * but hie fast towards heauen, where our Sauour keepes possession for vs.

11 Destroy in vs all our corruptions, whereby Satan preuails against vs.

12 Hasten that day when the difference shall appeare betweene vs and

10 Fearing the causes of backsliding.

a Hying fast towards heauen, looking at our Sauior.

11 To destroy all our corruptions.

12 To hasten the day of our glory and triumph.

them that feare thee not, when we shall reigne with thee for euer, all the rest being thrust forth into eternall darknesse.

13 And in the meane time seeing we liue by faith, to increase our faith.

13 And because wee now liue by faith, & not by sight, the wicked oft flourishing when all thy children are afflicted, Oh Lord increase our faith in all thy promises.

a That grow- ing to full assurance wee may ouercome the world.

• Cause vs that through the comfort of our faith, and power of godlinesse, wee may grow up to a full assurance, that

iects, and those who serue thee not; when wee shall wholly reigne in glory with thee, free from all our enemies, and from euer offending thee any more.

13 And because in the meane time, we thy subiects liue by faith, and not by sight in this world, where all things vsually seeme to goe out of order, the wicked flourishing in their vngodlinesse, when wee oft weepe and mourne: O Lord increase our faith, in all thy gracious promises.

• Cause vs through the comfort of our faith and power of godlines wrought in vs thereby, to growe vp to such a full assurance, that wee are the true heires of thy

thy Kingdome, that wee may ouercome all the hinderāces of the world, & hauing the patience of Saints wee may bee faithful to the death, vntill thou set the crowne of life vpon our heads.

14 Fill our hearts with such peace of conscience, and ioy in thee, with all the fruites of righteousness, incouraged by thy sweete promises, that all others may see to what Kingdome wee belong; and that wee our selues may feelee dailie the beginning of it in our selues, so entring into thy heauenlie ioy.

The third Petition.

Thy will bee done in earth, as it is in heauen.)

wee are the true beires of thy kingdome, and may ouercome all hinderances, & that being faithful to the death wee may haue the crown of life.

14 Fill our hearts with such peace and ioy, with all the fruites of righteousness, that all may see to what kingdome we belong, and we may enter into thy ioy.

Thy will be done, &c.)

And remaine faithful to the death.

14 To be fild with peace, ioy, and righteousness: That all may see of what kingdome we are: and we enter into our ioy.

1 To pray that we may

declare our
childlike affe-
ctions, zeale,
and thankful-
nesse by doing
his heauenly
will.

1 As cheerefull
as the Angels.

2 To accept
our will for
the deed.

3 That wee
may delight
to enquire his
will by all
meanes.

1 And that
our childe-like
affections with
our zeale and
thankfulnesse,
may more ap-
peare to all the
world; quicken
vs to doe thy
heauenly will;
chiefely that
wherein thou
hast shewed vs
how thou wilt
haue vs to
walke, that
we may doe it
cheerefully as
the Angels.

2 Pardon our
imperfect ser-
uice, and accept
our will for the
deed.

3 Let it bee
our chiefe de-
sire to stand in
thy presence,
to enquire by
all holy meanes
and in all ha-

uen.) 1. And that our
child-like affections to-
wardes thy heauenlie
Maiestie, our zeale for
thy glory, & thankfulness
for thy Kingdome, may
bee more manifest to all
the world; quicken vs
to doe thy heauenly wil,
and commandement,
chiefly those with
whic thou hast fully ac-
quainted vs, how thou
wilt haue vs to walke,
and keepe thy watch;
and that with the like
readinesse as doe thy
Angels in heauen.

2 And wherein we are
too short, accept (good
father) our willing mind.

3 Let it bee our de-
light to stand euer in
thy presence, to enquire
thy diuine pleasure,
both by reading and
hearing thy heauenlie
word

word, and asking of others; and also by earnest praier, with faithfulness in all our calling, and true humility.

3 And euer so soone as thou hast by any means made knowne vnto vs, what thy good will is, giue vs therewith Dauids spirit, that without consulting with flesh and blood, wee may say forthwith, I am heere Lord to doe thy will, yea thy lawe is within my heart: that so all our seruice may be freewill offerings vnto thee.

4 Furthermore whereas it is thy decree, that thorow many troubles wee must enter into thy heauenlie Kingdome, (good Father) frame our corrupt wills vnto thy

militie to know what thy diuine pleasure is: vouchsafe to manifest thy good will vnto vs for our direction. And euer so soone as thou hast made it known vnto vs, giue vs Dauids heart to say, I am heere Lord to doe thy will, thy Law is within my heart.

4 Moreover, seeing it is thy decree, that through many troubles wee must enter into thy kingdom: good Father giue vs hearts

a Hauing Dauids Eccho, I am here Lord.

4 To prepare for troubles, and humble our selues vnder them as his obedient children: Making right vse of them.

to looke for the,
and withal sub-
due our cor-
rupt wils to thy
holy will, that
humbling our
selues vnder
thy hands, we
may enquire
the true mea-
ning of thy
rods, and also
try and reforme
our waies im-
mediatly with-
out once whis-
pering against
thee.

a Without
whispering.

b To be assu-
red that God
doth all of
loue for our
good, and will
giue a happy
issue.

b Assure vs
that in loue
thou so workest
our good in all
our tryals, euen
when thou smi-
test vs, and wilt
giue vs a happy
issue in thy due
time, when we
haue rightly
profited by the

thy heauenly will: and
giue vs giace to looke
for them, and euer to
humble our selues vn-
der thy hands; as thy o-
bedient children, see-
king alwaies to pacifie
thee, searching imme-
diately the meauing of
thy rodde, and amen-
ding whatsoeuer is a-
misse, *a* without once
whispering against thy
diuine Maiestie.

b Assure vs that thou
still louest vs, euen when
thou correctest vs most
sharply, and art wor-
king our good; and wilt
in thy due time giue a
happy end to al our trou-
bles, & cause thy louing
countenance to shine on
vs againe, when wee
haue made the right vse
of them, and truely pro-
fited by them.

s And

5 And if it shall bee thy good pleasure to call vs to suffer for thy name, keepe vs that wee may not suffer as euill doers, or busie bodies for meddling in things without our calling, so to bring crosses on our selues; but as thine owne children for righteousness. ^a And then make vs to take vp our crosses, with all ioyfulness, that thou accountest vs worthy that honour; ^b looking steadfastly at the great reward holden forth vnto vs, in the hand of our Lord and Sauour, who hauing troden that way before vs, is there highly exalted to reigne for euer.

6 Keepe vs that wee neuer goe against thy reuea-

5 And if it shall bee thy good pleasure to call vs to suffer for thy Name; keepe vs that we may suffer as thine owne children for righteousness: ^a and then to take vp our crosses with thankfulness, reioycing that thou countest vs worthy that honour; ^b and looking steadfastly at our Lord and Sauour, who hauing first troden that way before vs, sits for euer in glory at thy right hand.

6 But keepe vs that wee doe

5 That we may not suffer as euill doers, but only for righteousness. 1. Pet. 4. 15.

^a To take vp our crosses with ioy and thankfulness.

^b Looking at our Sauour.

6 That we may not doe

any thing against his reuealed will, to obtain neuer so great a good, which we imagine.

not any thing against thy reuealed will, to procure thereby neuer so great a good; seeing thou canst and wilt maintaine all thine owne causes, and effect whatsoeuer is best, without our sinne. That we may euer truly pray, Thy will bee done in earth as it is in heauen.

reuealed will, whereby thou hast conuined our consciences, vnder pretence either to honour thee, or to doe any seruice vnto thy Church, or for neuer so great a good; seeing thou canst and wilt maintaine thine owne honour, and causes, and saue thy Church, effecting whatsoeuer is best, without our sinne. That we may euer truly pray, Thy will bee done in earth as it is in Heauen.

The fourth Petition.

In the fourth Petition.

To the end that all may see the tender care of our heavenly Father for vs,

Giue vs this day, &c.) And then (oh deare Father) when wee are such, that the world may see thy

Giue vs this Day our daily bread.) And then (oh deare Father) when thou hast giuen vs such hearts thus to seeke thy will, to the end

end that the world may see the tender care thou hast for vs, & how thou doest fulfill vnto vs all thy promises, and that wee likewise may wholly attend the seeking of thy glorie, in the inlargement of thy kingdome, and doing of thy will;

1. Vouchsafe vs graciously all things meete for the comfort of this present life.

2 Shew vs thy fatherlie loue, prouiding sufficient for all our necessities in thy due time. Feede vs with thy hidden Manna.

3 Direct vs to vse all the holie meanes, which thou hast appointed to serue thy diuine prouidence; both painefulnes thrift, & godlie wisdom chiefly in our particular

Z calling;

tender care over vs, and how thou fulfillst thy promises vnto vs, & that we may the better attend the seeking of thy glory and good pleasure; vouchsafe vs the comfort of this present life.

2 Shew vs thy loue in prouiding for vs in due time. Feede vs with thy Manna.

3 Direct vs to vse all painefulnes and holy wisdom, chiefly in our particular calling, with all the meanes to serue thy prouidence:

and that we may attend the doing of his will;

1 To pray for the comforts of this life.

2 To shew vs his fatherly prouidence.

3 And to direct vs to the meanes to serue the same chiefly in our particular calling, auoiding the contrary.

auoiding what-
soeuer may hin-
der our comfort
or hurt our e-
state.

3 To commit
our selues
wholly to his
protection,
depending on
him without
feare.

3 Grant vs to
hide our selues
under thy
watchfull pro-
tection without
feare, knowing
that our times
are in thy hand
to continue as
pleaseth thee.

4 To know
our owne
frailty:

4 Make vs a-
ble to consider
that of our
selues, we can-
not prolong our
liues one minute,
nor haue any
power to get one
morsell of bread
unlesse thou
both shew vs
the meanes,
assist vs to vse
them, and giue

a And vnabi-
lity to get a
crum of bread
or to see or
vse the means

auoiding as warily what
soeuer may any way en-
danger vs, make our liues
vncomfortable, or hurt
our estate.

3 Grant vs grace also
euermore in al humility
to commit our selues vn-
to thy Fatherly prote-
ction, walking in thy
waies, not fearing what
man can doe vnto vs;
remembring that our
times are in thy hands,
to continue so long as
it pleaseth thee.

4 Make vs euer to re-
mēber that vnlesse thou
who hast giuen vs our
liues doe preferue them,
we cannot continue one
moment; and to know
that of our selues wee
haue no power to get
one morsel of bread, vn-
lesse thou both shew vs
the meanes, & after in-
able

ble vs to vie the same, & giue a blessing to them.

5 Humble vs in the sense of our vilenesse that wee are so farre off from deseruing eternall life; that wee are not worthy of the least crumme of bread which thou hast taught vs to begge daily.

6 And grant vs to knowe, that when wee haue it, wee are but theeues and vsurpers of it, & of whatsoeuer else we possesse, & must make a dreadfull account for it; ^a vnlesse thou giue it vs in Iesus Christ. Because wee hauing lost all through Adams transgression, can hane no right vnto it againe, vntill it bee restored vnto vs, in our Lord and Sauiour.

Y 2

^b Vouch-

a blessing to them.

5 Humble vs herein, that we are not worthy the least crum of bread, which we are taught to beg daily

6 Make vs to know that wee are but vsurpers of it, and of whatsoeuer else we haue, ^a vnlesse wee bee in Christ, and so haue al by him; because we hauing lost all, can haue no right to any thing vntill it be restored vnto vs in him who is Lord of all.

5 To be humbled in the sense of our vnworthiness of bread.

6 To know that wee are vsurpers of it, and of all other things;

^a Vntill they be giuen vs in Christ, hauing lost all in Adam.

b To get more assurance of our title in Christ.

7 For power to the creature to nourish vs.

8 For contentation with our estate.

a And to see the Lords providence in bread alone.

b Increase our assurance, that thou hast giuen him vnto vs, that wee may haue a title to whatsoeuer we enioy.

7 Blesse thy good creatures to nourish and comfort vs, and remooue from them the curse due vnto our sinnes.

8 Giue vs contented hearts, though wee haue but bread, a acknowledg-
ing thy fatherly providence as we'll in want as plenty: and that thou wilt make euen bread sufficient when other meanes faile.

b Vouchsafe therefore to increase our assurance that thou hast giuen vs thy Sonne who is Lord of all, that in him wee may bee certaine, that wee haue a true title to whatsoeuer wee enioy.

7 Giue withall to thy creatures both power and strength to nourish and comfort vs; remoouing the curse which our sins deserue.

Bread) 8 Bestow vpon vs contented and thankful hearts, with the estate wherein thou settest vs, though wee haue but bread; a & grace to see & acknowledge thy wise & tender providence, as well in want as plentie; being vndoubtedly assured that thou canst and wilt make bread alone to satisfy vs abundantly, when

when other means faile.

This day.) 9 And if thou shalt euer bring vs into that strait, that wee shall haue no more but for the present day, nor any meanes of succour in the world; then strengthen vs to giue thee glory, by casting our selues wholly vpon thee, without impatience or fainting; that wee may bee able euen then to shew our confidence in thee, and how wee liue not by bread only, but by euery word proceeding out of thy mouth.

19 Certifie our consciences aforehand that howsoeuer wicked men bee they neuer so rich, may starue with hunger before they die, yet thou wilt neuer let vs

Z 3

thine

9 And if we shall come to haue no more but for the present day, nor any meanes to succour vs; then strengthen vs to cast our selues vpon thee without fainting, & to shew that we liue not by bread onely, but by thy power and tender care and blessing.

10 Certifie our consciences, that though wicked men may be hunger starued, yet thou wilt neuer let any of vs that serue thee

9 And when we haue but for the day, nor any meanes;

To pray to be able to cast our selues wholly on the Lord without fainting.

10 To pray for assurance that the Lord will neuer let vs want that is good.

^a But worke extraordinaryly, when ordinary means faile.

II To bee afraid of dishonouring thee, by carking cares aforehand, or impatience in tryals.

faithfully, being heires of thy Kingdome, to want any thing that is good for vs; ^a but wilt worke extraordinarily, causing our enemies to feed vs, or the fowles to bring vs meate rather then wee shall want, so far as thou seest best for thy glory.

II Keepe vs therefore, oh louing Father, from carking cares aforehand, for prouision for vs or ours; and much more from murmuring and impatience whereby thou art dishonoured and prouoked.

thine own obediēt children and heires of thy Kingdome, to want any thing that shall be good for vs; ^a but that thou wilt rather worke extraordinaryly, when ordinary means faile, & wilt cause our enemies to feed vs if our brethren forget vs; the very fowles to bring vs bread & the heauens to powre downe a blessing, so far as thou seest most for thy glory.

II And therefore (good Father) let vs alwaies bee reuerently afraid of dishonouring, or grieuing thee by carking cares aforehand, for prouision for our selues or ours; & much more of murmuring, or impatience, or fainting in any such tryals, whereunto our sinfull natures are extreamly inclined.

12 Make vs able to sanctify thy great Name in vsing onely the means to serue for thy protection and prouidence, referring the worke and whole successe vnto thy heavenly Maiesty alone, being certaine that thou wilt make all to prosper as shall bee best, and that thou canst not faile vs nor forsake vs.

13 And when thou doest bestow those thy gifts vpon vs, giue vs a holie vse of them, that euen our riches and all outward benefits may further our saluation; and that we may see thy goodnesse in them.

^a Oh neuer suffer vs to abuse them to satisfie our sinfull desires; or puff vp our proud hearts, or make them our gods;

12 Make vs able to sanctifie thee, vsing onely the meanes for thy protection and prouidence, commending our selues and all the successe wholly vnto thee, being certainly assured that thou canst not faile vs, nor forget vs

13 And when thou dost bestow thy gifts vpon vs, make vs to behold thy goodnesse in abundance to vse the holily, that all may further our saluation.

^a Neuer suffer vs to abuse the to satisfie our lusts, or set our confidence and loue vpon them,

12 To pray to be able when we haue vsed onely the meanes, to referre the blessing to the Lord.

13 To haue a holy vse of all Gods gifts to our saluation, namely of our riches.

^a Neuer abusing them.

14 To imploy them to the ends appointed, as first & chiefly, to maintaine Gods religion, and relieue his seruants.

15 To pray for bowels of compassion towards the poore.

making them our gods.

14 Teach vs to imploy them to maintaine thy worship and service, and performe all holy duties, especially for the reliefe of thy children, for whom wee are to pray daily, and to whom thou hast giuen an interest in the vse of them.

15 Giue vs hearts full of compassion towards the poore, to comfort and to refresh their hungry soules; that so their backs and bellies may blesse

gods, putting our confidence or felicity in the.

14 Teach vs to imploy that thou hast vouchsafed vs to the maintenance of thy religion, with all the holy endes which thou hast ordained them for: and especially for the reliefe and comfort of our poore brethren, for whom thou hast taught vs to pray daily as for our selues; and to whom thou hast also giuen an interest in the vse of our goods.

15 Giue vs bowels of compassion towards the poore & needy, that wee may take off euery heauie burden, releue the oppressed, deal our bread to the hungry soules, that their backs and bellies may blesse vs, and that thou maiest re-

remember vs in the day of our aduersity, and we lay vp a sure foundation against the time to come.

^a Inable vs herein to shew forth our homage to thy diuine Maiestie, that wee hold all of thy goodnesse; and declare the loue wee beare to thy childrē for thy sake, and chiefly to them that most excel in thy graces; ^b and so the true practise of the communion of Saints, waiting for that ioyfull sentence frō our Lord and Sauour: *Come yee blessed of my Father, receiue the kingdome prepared for you, for when I was hungry, you gaue mee meat.*

vs, and that thou maist remember vs in the day of trouble.

^a Inable vs heerein to shew our thankfulness to thy heavenly Maiesty, loue to thy children, & chiefly to the most excellent; ^b and therein the true practice of the Communion of Saints, waiting for the ioyfull sentence: Come yee blessed of my Father, receiue the kingdome prepared for you, &c.

^a So to shew our homage to God therein, and loue to his children.

^b And the communion of Saints, waiting for the ioyfull sentence.

The

And seeing
our finnes on-
ly doe hinder
all these things
which wee
haue begged,

Forgiue vs
our trespasses.

And whereas
our finnes onely
doe hinder, and
turne from vs
all these bles-
sings which we
haue begged,
and bring innu-
merable evils
vpon vs, instead
of them, and so
make vs most
unhappy: 1.
Pardon, good
Lord, and re-
moue all our
finnes out of thy
sight, which
hinder all these
good things fro
vs.

The first Petition.

Forgiue vs our tref-
passes.) And where-
as our finnes onely doe
hinder our assurance,
that wee are thy chil-
dren, and cause vs that
wee can neither behold
thy glory, nor feele the
power and happinesse
of thy Kingdome; nei-
ther yet haue that full
security in the assurance
of thy Fatherly prou-
dence and protection
from all euill, which o-
therwise wee should
find; and doe moreouer
bring all contrary evils
vpon vs. Therefore 1.
Pardon (good Lord) &
remoue all our iniquities
which keep away these
good things.

a And

And that wee may cry more earnestly for forgiuenesse, neuer giuing thee rest vntill wee haue attained it; teach vs that heerein alone stands all true peace and blessednesse, when wee haue this full assurance sealed in our hearts, that our sins are pardoned; and that all they whose sins are not remitted, are most accursed and vnhappy.

2 And to this end shew vs (good Father) the hainousnesse of sin, by making vs to consider aright thy wrath declared against it from heauen, a first in the fearfull punishment of thy most excellent creatures the Angels, whom for that they kept not their

a And to this end that we may neuer giue thee rest, vntill we haue gotten this assurance of pardon, teach vs that herein is all true happiness, & without this wee are most miserable, and without all hope of comfort, and of all thy creatures most unhappy.

2 Shew vs also the hainousnesse of sin, declared a in the feareful punishment of thy most glorious Angels, the excellentest of all thy workes, whom for that they kept not their first estate thou didst

a Because herein alone stands all true comfort.

2 To be able to see the hainousnesse of sinne.

a In the fearefull punishment of the Angels.

throw downe
into hell, to bee
reſerued in
chaines of dark-
neſſe to the
iudgment of the
great day.

b Of our first
parents.

b And after-
wards in our
first parents caſt
out of their hap-
py eſtate, accuſed
in theſelues
and all their
poſterity, euen
all vs, vntill we
obtaine deliue-
rance by laying
hold on our
Lord and Sa-
uiour, and for
which all the
creatures might
be iuſtly armed
againſt vs.

their eſtate, thou haſt
caſt downe into hell,
to bee reſerued in
chaines of darknes vnto
the iudgement of the
great day, then to bee
damned to endleſſe tor-
ments.

b And afterwards
in our first parents, caſt
from their happy eſtate
for eating the forbid-
den fruit, by whole
transgreſſion, all the
curſes of this life and
that to come, came not
onely vpon theſelues,
but alſo all their poſte-
rity, euen all of vs being
naturally wrapped in
the ſame condemna-
tion, vntill wee bee de-
liuered by Ieſus Chriſt;
and for which all the
creatures may bee euer
iuſtly armed againſt
vs.

c Open

Open our eyes to see this thy wrath against all vngodlinesse yet more fullie, in the generall destruction of the old world and in turning the filthy Cities of Sodom and Gommorrah into ashes, to remaine eternall monuments vnto all posterity: and in preparing the lake burning with fire and brimstone, for an euerlasting punishment to all vnbeleeuers, and impenitent persons.

Set before our faces that heauy punishment vpon thine owne faithfull seruant Moses, for so small a fault in our account (as not honoring thee before the people in beleeuing and auouching

Make vs able yet more plainly to behold the same, in the generall destruction of the olde world: turning Sodom into ashes for a warning to all posterity: preparing hel for an euerlasting punishment to all vnbeleeuers & impenitent sinners.

Set before our faces thy severity against thine owne dearest children, as in cutting off Moses (onely for that he did not sanctify thee at the waters of strife) that hee could not enter into Canaan the promised land.

Of the old world.

d Sodome.

e Hell prepared for the wicked.

f And in the punishment of Gods dearest seruants: As Moses.

after hee had led thy people forty yeeres towards it, and now brought them to the very borders of it, and might stand and looke into it, but goe no further.

ching thy power and truth) that thou diddest cut him off from entring into Canaan, which of all earthly things hee must needs most desire, because it was the land of promise, the type of heauen, and also in that thou didst this aftes that hee had led the people forty yeeres towards it.

¶ David.

g And in the punishment of David and his house al his life long, and the fearefull indgements on many of thine owne faithfull seruants: h Teach vs to conceiue aright of the vilenesse and danger of sinne h. reby, that the least sinne of thy elect could neuer haue bene

g And the punishment when David & his house for that one sin, especially, that thy hand did so pursue him and his, all his life long; and so thy sharpe corrections laid vpon all other thy dearest seruants registered in thy booke: h Lord teach vs yet more rightly to conceiue the vilenesse of sinne by this one thing chiefly, that the least transgression of thine

h And chiefly that vpon our Sauour himselfe in his vn-speakable torments.

thine elect could not in thy diuine wisdome be ransomed, but by the vn speakable torments of thine own beloued Son the Lord of glory, taking our nature, to become a sacrifice to appease thy wrath, and to satisfie thy iustice. How thou didst powre out vpon him, the full vialls of thy wrath, to cause him to sweat drops of bloud, and to cry out; *My God, my Good, why hast thou forsaken mee?*

ransomed, but by the sacrifice of thy own deare Son; and how thou didst powre out vpon him the full vials of thy wrath, to cause him to sweat that bloody sweate, and to cry, My God, why hast thou forsaken me?

3 Giue vs some true sense hereof, and withall this grace to keepe a continuall remembrance of the innumerable euils, which euery sin brings euen vpon vs thy owne childrē, in our soules or bodies, goods, name, friends, or labours; vnlesse

3 Giue vs a continuall meditation hereof, and of the innumerable euils which euery sin brings on thine owne children, vnlesse, they be preuented by speedy repentance.

3 To haue some sense of the innumerable euils which each sinne brings,

Vpon Gods own children

Vnlesse they be preuented.

a Especially how they deprive vs of Gods protection and providence, and all power in praier, and many extraordinary experiments.

4 To be able to comprehend in some sort the greatnesse of our sin, and how it is increased by circumstances, being committed against
 a The infinite God.
 b Our high calling:
 c All mercies:

a Especially depriving vs of all true comfort & power in prayer so long as we remaine therein without repentance, besides the losse of many extraordinary favours, which we might certainly expect.

4 Show vs withall the hainousnes of our finnes, and how they are increased being committed not only against thy glorious Maiestie, but also contrary to our high

lesse wee prevent them by speedy and unfained repentance.

a Especially to consider how thereby we are left wholly destitute of thy protection and providence, and deprived of all comfort and power in praier, so long as we remaine therein; and also of many extraordinary experiments of thy bountie, which otherwise wee should finde.

4 Make vs able in some fort to comprehend the greatnes of sin, by the infinitenesse of thy glorious Maiestie, against whom each sin is committed. b Shew vs how our iniquities are increased hereby also, that they are committed contrary to our high calling to

to bee Christians, and heires of thy kingdome.
 c And also against such abundant mercies, both ordinary and extraordinary, d with so many and strong meanes to re-
 straine vs; e besides sundrie vowes and covenants renewed, f and that after mercie obtained, and pardon formerly sealed, vpon our promise of amendement.

calling, c and against all thy abundant mercies, d with so strong meanes to re-
 straine vs, e beside so many vowes and promises of a mendement, f & that after pardon formerly obtained and sealed vnto vs.

c All mercies.

d All meanes.

e Our vowes.

f After pardon obtained.

5 Open our blind eies to haue some light also of the multitude of our transgressiōs, how they are more in number then the starres of heauen, a seeing they are e-
 uery breach of thy diuine will reuealed vnto vs in thy blessed word; and that not only in thought, word, or deed, but euen in

5 Grant vs some sight also of the multitude of our sinnes, how they are without number, a being not onely e-
 uery breach of thy commandments, in thought, word, or deed, b but euen in omitting any of the least

5 To haue some sight of the multitude of our sinnes.

a Being eue-
 ry breach of Gods Com-
 mandement in thought.
 Rom. 7.7.

b Or in omit-
 ting the very least duty,
 Gal. 3.10.

A a omit-

part thereof, or
not doing it with
all our heart
and strength.

c Besides A-
dams sinne.

d The cor-
ruption of
our nature :

e Being whol-
ly carried to
euill,

And the hard-
nesse of our
hearts.

c And beside
the fall of our
first parents,
whereof we are
all guilty by na-
ture; d make vs
to perceiue the
corruption of
our sinfull na-
tures, e where-
by we are so in-
fected with sin,
that we are in-
clined vnto euill
continually; &
unable to think
much more to
will any thing
but that which
is sinfull.

Grant vs some
feeling of the
hardnes of our
hearts, that we
are so little

omitting of any part
thereof, or not doing it
with all our hearts, and
all our strength.

c And besides the fall
of our first parents wher-
by wee are all naturally
become the children of
wrath; and vnder thy
curse; d make vs to per-
ceiue the corruption of
our sinfull natures recei-
ued from thence, which
as a leprosy doth wholly
ouerspread vs: e wherupō
wee are so wholly incli-
ned vnto wickednesse,
that all the thoughts of
our hearts, are only euill
continually; so as wee
cannot of our selues so
much as thinke, much
lesse will, any thing but
that which is sinfull.

Vouchsafe vs some
feeling of the hardnesse
of our hearts, that wee
are

are so little mooued, either at the hearing of so many iudgements, or the inioying of so many mercies to make any right vse of them.

mooued by thy iudgements or mercies to make any right vse thereof.

6 Giue vs such a liuely, and continuall sense hereof, together with the feeling of our daily slips, wants, frailties, infirmities, imperfections, and noysome lusts, issuing from this filthie puddle of originall corruption in vs, ^a that wee may bee wearie of this bodie of sin, ^b growing vnder the bondage of this our corruption & sighing to be deliuered from it.

6 Giue vs such a liuely sense hereof, & of our daily frailties, infirmities and noysome lusts, flowing from this lothsome sinke, ^a that in the feeling of this bondage of our corruption, ^b wee may euer sigh, to be deliuered therefrom.

6 For a continuall sense of our daily frailties:

^a Trauelling vnder them.

^b Desiring to be deliuered, Rom. 7. 24.

7 Shew vs also our most grievous faults, not onely of our youth and ignorance, but those much more which

7 Set before our faces also the grievous faults of our youth, & much more those which we haue

7. That we may see our most grievous sinnes both before our calling and since.

a Chiefely it
scandalous.

committed since
our high cal-
ling, contrary
to our conscien-
ces, and^a chiefly
those wherby we
haue dishonored
thee, to the re-
proach of thy
gospel, the griefe
of thy seruants,
or to the hinde-
ring the salua-
tion of any soule.

we haue cōmitted, since
thou hast called vs by
thy grace vnto so high a
dignity, & cōuincd our
consciencs. ^a Chieflie
set euert before our faces
our most haynous sins
especially if wee haue
committed any scanda-
lous finnes whereby we
haue dishonoured thee,
causing thy Gospell to
be euill spoken of; grie-
ued thy children, or any
way hindered the salua-
tion of others.

8 That by all
these we may
see what deb-
ters we are,

a And may be
driuen to cry
for forgiue-
nesse, and to
runne to the
fountaine of
Christs blood.

8 Giue vs
grace that by
all these we be-
holding the in-
finitenesse of our
debt, ^a and our
great miserie
therby, may run
continually to
the fountaine of
thy Sons blood
which is open
to all the house

8 Open our eies that by
al these we may see what
debtors we are, and how
vnable to pay the least
part thereof, but to lie in
hell for euermore; ^a that
we may cry continually
with David, Lord forgine
vs our sins, and blot out all
our offences; remember
not our rebellions, wash

vs

vs thorowly, purge and
clense vs; thus running
euery moment to the
fountaine of thy Sonnes
blood, which is open to
all the house of *Israel*,
for sin and for vnclean-
nesse.

of *Israel* for
sinne and vn-
cleannesse, cry-
ing, *Wash mee*
thorowly from
my sinne, purge
and cleanse me.

9 And yet withall, that
wee may not bee vtterlie
ouerwhelmed by the vg-
ly view of the multitude
or lothsomnesse of our
transgressions, as though
they could not bee par-
doned, nor we purged
from them; comfort vs
in this, that thy Sonnes
blood is of infinite me-
rit; & al sufficiēt to wash
vs from all our iniqui-
ties, (though they were
the most hainous finnes
that euer were commit-
ted, yea although we had
if it were possible all the
fins of the world vpon

9 And yet
that the ugly
view of them
may not utterly
dismay vs, as
though we could
not be purged
from them:
comfort vs in
the infinite
worth and me-
rit of thy Sons
blood, which is
all-sufficient to
cleanse vs tho-
roughly, al-
though wee had
all the finnes
of the world
vpon vs, so long

9 That we
may find com-
fort in the al-
sufficiency
thereof.

as wee can cry
to bee washed
therein.

10. To the
end that we
may not be
deceiued in
the forgie-
nesse of our
finnes.

To pray for
true repen-
tance and
faith, which
are the vne-
parable com-
panions of
forgiuenesse.

10 And to this
end, that wee
may not be de-
ceiued in our
imagination,
seeing thou ad-
mittest none to
this fountaine,
but onely them
that come in
true faith, and
vnfained repen-
tance for all
their euil waies,
resolving to liue
a new life, and
crying after this
fountaine.

Make vs able
in the sense of
our vilenesse by
nature, and our
particular sins,
to mourne bit-
terly when we
looke at thy

vs) so long as in a true
feeling and sorrow for
them wee can in faith
desire to bee washed
therein.

10. But because wee
are all very ready to
deceiue our selues, ima-
gining that wee are wa-
shed, when wee remaine
still in our filthinesse;
seeing thou neither cal-
lest, nor admittest of a-
ny to this fountain, but
them that come in true
repentance for all their
euill wayes, fully pur-
posing amendment; and
in a liuely faith in thy
sweete promises, de-
siring to grow therein;
Oh grant vs grace, tru-
ly to see our particular
finnes, and the vilenesse
of them. Make vs able
in the sight of them,
and the sense of our
estate

estate and danger by them, to mourne bitterly for them, looking at thy Sonne, whom wee haue pierced thereby.

Sonne whom we haue pierced thereby.

II. Make vs so to hate and abhorre them, that being once purged in this Lauer, wee may bee euer afraid of defiling our selues againe, by sinning against that thy rich mercy.

II Give vs hearts so to hate all sinne, that we may be afraid of euer defiling our selues againe, sinning against thy most rich mercy.

II To hate all sinne, and to be afraid of defiling our selues againe.

^a Helpe vs to trie both our repentance, and faith, by the holy rule which thou hast giuen vs in thy Law and Gospell, that wee may know them to bee such, as will abide the triall, and not hypocriticall; ^b and such also as haue beene first wrought in vs by thy heauenly worke, & doe con-

^a Helpe vs to try our repentance and faith by thy heauenly word, to be such as are sound, ^b and haue beene wrought in vs by thy blessed word, and doe continually increase, which are certaine e-

^a To try both our faith and repentance, by the Word, to be sincere:

^b And such as haue beene wrought in vs by the Gospell, and doe encrease and grow.

evidences thereof.

12. That we may continually examine and iudge our selues.

12 Grant vs grace to iudge our selues daily, that we may not bee iudged of thee.

13. To pray againe for pardon of the finnes of our Land.

a At the instant prayers of Gods seruants by the blood of Christ.

13 Remember vs also, we intreat thee againe, for our sinfull land; a though euen the earth be corrupt, and the cry of the sins exceeding great, yet let the cry of vs thy children in euery corner, preuaile against the cry of the finnes, that thy mercy may bee magnified in all

continually encrease & grow; which are the infallible evidences, that they are sound and sincere.

12 Giue vs hearts to bee daily examining, and iudging our selues, that we may escape thy iudgement.

13 Wee entreate thee also againe for our sinfull Realme, a to pardon all the fearefull prouocations thereof, and to bee pacified at the instant prayers of thy faithfull seruants, crying vnto thee in all places, by the blood of thy Sonne, which speakes better things than the blood of ABEL. Let that crie still preuaile against the crie of the finnes, that thy mercie may bee magnified

fied in all the world, and the innocent may still deliuer the Iland.

the world.

As wee forgiue them that trespassed against vs.)
And whereasthou (Oh holy and gracious Father) hast taught vs euer to pray to bee forgiuen, as wee forgiue them that trespassed against vs, telling vs plainly, that if wee doe forgiue others for thy cause, thou wilt also forgiue vs; and contrariwise, that if wee will not forgiue others, we shall neuer bee forgiuen.

As we forgiue, &c. And as thou hast taught vs to pray onely so to bee forgiuen, as we forgiue others; assuring vs, that if we doe forgiue, we shall bee forgiuen, and otherwise wee shall neuer be forgiuen.

Whereas we must pray to be forgiuen as we forgiue:

1. Change (good Lord) the wickednesse of our sinfull hearts, which are uaturally and vsually most strongly bent to malice and reuenge.

1. Change our hearts, which ordinarily are most vehemently carried vnto reuenge naturally.

1. To pray against all maliciousnesse, and desire of reuenge.

^a And howsoeuer we hate

^a And although

a That though we hate the finnes of the wicked, and reioyce in the execution of Gods righteous iudgements on them:

b And pray for confounding their euill practises: Yet that we pray for, and seeke their saluation.

2. For them that are our enemies on

we hate the manners and company of the wicked, and whatsoeuer is in them, whereby thou art dishonoured & provoked, and reioyce in the execution of thy righteous iudgements, b and pray daily for the confounding of al the wicked practises and deuices of the enemies of thy Church; yet grant that wee may seeke the saluation of all sorts in tender compassion.

2 And for them that are our enemies, but vp-

hate the manners and company of the wicked and whatsoeuer else is in them, whereby they dishonor thee, or shew themselves to bee thine euemies, and that wee reioyce in the execution of thy righteous iudgements, whereby thou gettest thy selfe glorie vpon the proud enemies of thy Church: b and although wee doe also pray daily for the confounding of all their wicked practises and deuices; yet Lord grant vs hearts to seeke the saluation of all sorts, in all loue and compassion, because wee know not whether they belong to thine eternall election.

2. Especially for them that are but our enemies vpon priuate respects, giue

giue vs grace that in stead of seeking reuenge, wee may pray earnestly for them, that they may see their finnes, and haue their hearts changed, and so obtaine pardon.

a Make vs able to walke wisely towards them: and moreouer vouchsafe that wee may seeke to pacifie them, by offering them reconciliation or full satisfaction, doing them good, or gratifying them by any kindnesse, so farre as may stand with their saluation, and the credit of thy Gospel, euē when they hunger to feede them, and when they thirst to giue them drink.

b Inable vs heereby to heape the coales of loue vpon their heads,

on priuate respects, giue vs grace to pray earnestly for them, that they may repent and obtaine mercy.

a Make vs also to walke wisely towards them, and euer to seeke to pacifie them, by offering them full satisfaction, and doing them any good, so farre as may stand with their saluation, and the credit of the Gospel.

b Inable vs hereby to heape

priuate respects, to pray their sin may be pardoned.

a And that we may seeke to pacifie them, and gain their loue.

b To heape coals on their heads.

c To get full
assurance of
forgiuenesse
of our sinnes.

*the coales of
loue vpon their
heads, either to
gaine them to
Christ, or leaue
them more with
out excuse; c
and to seale vp
to our selues a
full remission of
all our sinnes
thereby.*

heads, as thou hast com-
manded, either to gaine
them by our Christian
kindnesse, or to leaue
them more without ex-
cause; c and to seale vp
to our selues a most
plentifull assurance of
a full remission of all our
sinnes thereby.

The sixt Petition.

Seeing Satan
seekes conti-
nually by
temptation to
draw vs to sin,
to prouoke
the Lord a-
gainst vs, and
bring some
euill vpon vs.

*Leade vs not
into tempta-
tion, but deli-
uer vs from e-
uill.) And see-
ing our deadly
enemy seekes
hourly to tempt
vs to offend, to
dishonour thee,
and become his
vassals, that
thou mightest
leane vs into
his hand to exe-
cute his malice
vpon vs, and
bring vpon vs*

*L**ead vs not into temp-
tation, but deliuer vs
from euill.) And seeing
(Oh tender Father) that
our deadly enemy seeks
houerly by his tempta-
tions to draw vs to of-
fend thy heauenly Ma-
iesty, to dishonor thee,
and to make vs his vas-
sals to doe his will, so to
strip vs vtterly both of
thy protection & proui-
dence, and to cause thee
to leaue vs into his hand,*
to

to bring vpon vs thy wrath, with all the euils following vpon sinne, whereupon our Sauour hath taught vs to pray, alwaies, *Leade vs not into temptation, but deliuer vs from euil*: 1. Good Lord leaue vs not vnto him for our sinnes, but open our eyes to see the danger wherein wee stand continually, and deliuer vs from him.

^a And first shew vs our perill for the multitude of those damned spirits that range vp and downe day and night with a deadly malice, seeking to deuoure vs.

^b Teach vs to know (Oh holy Father) what their power is against vs, if thou do not restrain it; that they are able

all the euils which follow sin, whereupon our Sauour hath taught vs to pray:

Leade vs not into temptation.

ⁱ Open our eyes (good Father) to see our continuall danger, that so wee may escape his power.

^a And first for the multitude of damned spirits, ranging vp and downe as roaring Lyons to deuoure vs.

^b Teach vs to know that they are able to bring vs to as fearfull sins as euer were

i. To pray we may see the danger we stand in each houre.

^a For the multitude of damned spirits.

b For their power to tempt and destroy vs in a moment.

committed, also
to destroy vs
utterly in a mo-
ment with all
that we haue, if
thou giue them
leauē, and doest
not preserve vs.

e Because of
their subtil-
ties;

Whereby they
knowing our
dispositions,

Marke and
take all ad-
uantages,

c Acquaint vs
with their sub-
tilties in fitting
their temptati-
ons to our par-
ticular estates
& dispositions,
which they
know, by dog-
ging vs euer,
and taking their
fittest aduanta-
ges. And how
they will sollicite
vs to those sins,
whereby they
haue preuailed
most against
vs formerly,

able to bring vs to as
fearfull sinnes as euer
they brought any of
thy seruants vnto, and
to destroy vs vtterlie in
a moment, both soules
and bodies: with all that
euer thou hast giuen vn-
to vs, if thou preserve vs
not.

c Acquaint vs with
their deepe subtilities,
both in fitting their
temptations to our par-
ticular natures and dis-
positions, to our condi-
tions, callings and occa-
sions, which they know
perfectly; and how they
alwayes dogge vs at the
heelles, watching vs and
their meetest opportu-
nities; whereby they
take their fittest aduan-
tage to ouercome vs, as
against *Eue* and *Dauid*.
Chieflie how they will

at

at one time or other sollicite vs to those sinnes, wherein wee haue been formerlie ouertaken or wherby they haue most preuailed against thy dearest seruants.

or against other thy dearest seruants.

Make vs euer to remember their craft inegging vs on by degrees, as first either to yeeld to some smaller matters, which the world accountes no faults, but trifles, or too much precisenesse, as *Eue* to eye the forbidden fruit, and to reason with the Serpent about the temptation: or else in hardning vs not to auoid the danger and occasions of the temptations, but thrust our selues into the carelesly without any warrant, neglecting the calling laid vpon vs; as *Dauid*

Cause vs to remember how they vse also to draw vs on by degrees. As first to yeeld to some smaller matters; which are accounted no offences; or to thrust our selues carelesly or without warrant into the danger and occasion of temptation, neglecting the calling laid vpon vs, as Dauid to lye idly on his bed in the afternoones, and

To sollicite vs to those sins wherein they are most like to preuaile: Drawing vs on by degrees to yeeld first to smaller matters which the world accounts no sin.

Or not to auoide the occasions of temptation, or neglect our calling.

to satisfie the pleasures of his eyes, in stead of looking to the affaires of his kingdome.

d For their innumerable allurements and baits of this world, which they proffer.

d Make vs able to consider how they haue all the baits of the world, both the credit, riches and pleasures thereof, which they euer hold forth and proffer vnto vs, if we will follow their aduice.

c For their threatnings if we will be so carefull as to make conscience of each of Gods commandements.

c And otherwise prepare vs to looke for threatnings, not onely of the losse of all these, but also of all comforts, with hatred, dis-

uid to lie idely on his bed in the afternoones, following the pleasures of his eyes, in stead of looking to the great affaires of his kingdome.

d Make vs able yet more fully to conceiue of our perpetuall danger, through their innumerable allurements & baits to deceiue vs, both of the credit and estimation of the world, with the riches and pleasures therof; which they euer hold forth and proffer vnto vs, if wee will follow their persuations.

c Prepare vs to looke for their threatnings, not onely at the losse, or at the least the hazarding of all these, but more also, the hatred, disgrace and reproach of the world, with depriv-
uing

uing vs of all comforts, the losse of our goods, with many other evils, at the hands of malicious men; if wee will be so strict as to make such a conscience of euery one of thy commandments, as that wee will not doe the least thing forbidden, nor omit the least dutie commanded vs.

6 And whereas wee are ordinarile secure in an ouerweening of our owne strength and ability to resist Sathan; Shew vs (O Lord) euen in our hearts, the vilenesse of our corrupt nature, which is euer ready as a bond-slaue of Sathan, and a traytor against our soules, to conspire with him presently to our vtter perdition.

Bb

grace, and many other evils which we must suffer from malicious men, if wee will make such a strict conscience of all our waies, as the very least duty that thou hast commanded.

6 And whereas we are ordinarily secure in ouerweening of our own strength: Shew vs, O Lord, the vilenesse of our corrupt natures, which are euer ready to conspire with Sathan to our vtter perdition, and to swallow euer yeach baite

6. To see our danger for the vilenesse of our nature ready to conspire with them.

And to swallow euery baite.

which he laieth for vs, without any feare of danger.

Without all strength to resist.

Inable vs to feelee that wee haue no strength to resist, more then thou reachest forth thine hand to help vs.

7. For Gods displeasure, to leaue vs into their power for our security.

7 Reueale vnto vs also the danger which we stand in continually from thy glorious Maiestie, lest thou shouldest leaue vs vp vnto the power of the Tempter, and of our owne corruption; to awaken vs from our security, and

dition, and as ready to run after and swallow euery one of his deadly temptations, as euer fish the baite.

Make vs able to feelee that we haue no strength in the world to helpe our selues (but al against our selues,) against him, more then that thou graciously reachest foorth thine hand vnto vs, strengthening and deliue-ring vs.

7 And herein we pray thee also to reueale vnto vs that great danger which wee stand in continually from thy glorious maiesty, seeing we haue no warrant of protection, or any ayde from thee (but rather iust cause to feare, that thou shouldest giue vs vp wholly into the power of

of the Temptor, and our own corruption) longer then that wee make conscience to obserue thy watch, walking carefully in euery one of thy Commandements, and that wee doe vse diligently euery meanes of grace, auoiding as warily each least occasion of temptation.

8 And moreouer let vs neuer forget how the subtil Tempter in all his temptations vseth all his cunning to hide all this danger with the vglinesse of sinne, and the miserie that hee knoweth it will bring vpon vs; shewing onely the faire side of it as the safety, credit, pleasure, or gaine, which we shall get by it.

Shew vnto vs also

Bb 2

how

for our neglect of thy watch, and carelesse vsing the meanes of grace; or at least for tempting thee, in not auoiding carefully each least occasion.

8 Moreouer, make vs rightly to consider how the tempter in all his temptations hideth the danger and vglinesse of sin, shewing onely the faire side of it, that is, the imagined good that wee shall get thereby.

How he chuseth the subtil

8. For Satans cunning in hiding all this danger, and the vglinesse of sinne.

Shewing vs the faire side of it what wee shall gaine by it.

And vsing the fittest instruments to effect his purpose:

left and fittest instruments to serue his purpose, as the counsell or example of men of chiefest reputation, sometimes changing himselfe into an Angell of light.

how hee vseth the fittest instruments to perswade vs hereunto; as the counsell or example of the wisest, learnedst, or wealthiest, and of chiefest reputation, and sometimes of those who haue a name for godlinesse, so changing himselfe into an Angell of light.

Neuer comming like himselfe to tempt. Whereby he deceiues all the world; And oftentimes deceiues Gods own children, making sin to seeme no sin.

Finally, how he neuer commeth like himselfe, whereby he deceiues all the world, and oft preuailes with vs, thine owne children, at least to presume to sinne, because thou art so mercifull.

Finally, make vs to remember how hee neuer commeth like himselfe, vnlesse to driue poore soules into vtter despaire) whereby hee not onely deceiues the world, but euen vs thy children, either to make vs thinke sinne to be no sinne, or at least to presume to offend, because thou art so mercifull, or for that thou doest not punish presently.

2 Cause vs (Oh good Father) to keepe a continuall and fresh remembrance hereof, & withall of that fearefull misery which we hale vpō our heads by euery sinne; especially the wound of conscience, which no creature was euer able to beare, and which will certainly come vpon vs vlesse it bee preuented by speedy repentance.

• And howsoeuer the reprobate and the vngodly may wallow in their filthinesse, and yet seeme to bee more free from punishment than any other, because thou reseruest them for hell, & therefore fatest them for the day of slaughter; yet make vs to know that thou wilt not let any of vs thy

B b 3

chil-

2 Good Father, set before vs a continuall view hereof, & of the sundry exils which by euery sinne we hale vpon our heads; especially the wound of conscience, which will certainly come on vs, vlesse it be preuented, and which none can beare.

• Make vs to know, that howsoeuer Reprobates may wallow in their filth, and escape unpunished here, being reserued for hell, and fatted for destruction, yet thou wilt not suffer any of vs thy chil-

2. To pray we may haue a continuall remembrance of the seuerall miseries of each sinne.

Chiefly of the wound of conscience, which none can beare;

• That although wicked men escape heere, who are reserued for hell, the Lord yet will not suffer vs so.

b Especially when our sins are scandalous ;

c Because he will not be dishonoured by vs, nor let vs be damned: And that the wicked may see his hatred against sinne, and what remaines for the for ever.

dren, who haue begun to make a more sincere profession of thee, to commit the very least sinne, but wilt make vs feeble the smart of it, vnlesse we preuent thee speedily by repentance. And this b especially when our sinnes are heinous or scandalous, thou wilt doe openly.

c Thou, O Lord wilt not suffer thy selfe to be dishonoured by vs, nor haue vs condemned with the world; and thou wilt haue the wicked to see therein thy hatred against sinne, and what

children (who haue specially giue vp our names to thee, to make a more sincere profession of thy Gospell) to commit the very least offence, but that thou wilt surely make vs feeble the smart of it, vnlesse wee preuent it presently by vnfeigned repentance: & that thou wilt doe b openly when our faults are hainous, or to the offence of others.

c Cause vs to remember that thou wilt neither be dishonoured by vs thy children, nor let vs bee condemned with the world, but wilt surely correct vs, to let all the wicked see with what a perfect hatred thou hatest all iniquity, when thou dost punish it so seuerely in thine

thine own children, and what plagues remaine for them eternally.

3 Yea (Oh gracious Father) make vs to feare alway, least thou shouldest leaue vs neuer so little; and to suspect all our waies. Let vs neuer forget that Satan caries a more deadly hatred against vs, who are escaped from his tyrannie; then against any other people of the world, and therefore seekes euerie houre to prouoke thee against vs, to leaue vs in his hand.

a Hee knowes that our fals will more cause thy glorious Name to bee blasphemed, and hardē moe to vtter perdition, than the sinnes of any other. Giue vs a continuall remembrance

plagues remain for themselves for euermore.

3 Yea (Oh holy Father) cause vs to fear alwaies lest thou shouldest leaue vs neuer so little, and to suspect all our waies, in as much as Satan more maliceth vs, then any other of the world, & therefore seeks hourly to prouoke thee to leaue vs into his hands.

a For that our fals will cause moe to blaspheme; hardening them to perdition, than the sinnes of any other; where-

3. To pray we may feare alway lest God should leaue vs neuer so little, because of Sathans most deadly malice against vs, who are escaped from him.

To prouoke the Lord against vs.
a For that our fals will more dishonor him, and harden moe to perdition than any other: whence so many of

Gods worthiest seruants haue receiued such grieuous foyles.

upon so many of thy worthiest seruants haue receiued such grieuous wounds, the scars whereof they haue carried to their graues, to the blemishing of their profession, the grieve of themselves and all the godly.

brance how many of thy worthiest seruants, through his continuall dogging them, haue at one time or other receiued some grieuous foiles and wounds, the scarres whereof they haue carried with them to their graues, to the blemishing of their profession, and wounding their consciences, with the grieve and shame of the godlie, and insulting of the wicked.

4. To learne to watch and pray as the remedy against all temptation.

4 And therefore as thou hast given vs this onely remedy, to watch and pray that wee enter not into temptation, so make vs able to keepe this thy watch.

4 And therefore as thou hast taught vs this as the principall remedie against euery assault of the enemy, to watch and pray that wee enter not into temptation; so make vs alwayes able to obserue this thy watch, which thou hast
set

set before vs : and to learne to bee better acquainted with our own selues and our estates.

a Teach vs to know our particular infirmities, and wherein we are weak, that wee may put on daily the compleate armour, chiefly the shield of faith, and brest-plate of righteousness, to saue vs from his fiery darts.

b Make vs to haue thy holy Word euer in readinesse against euery temptation; which is the sword of the Spirit, able vtterly to vanquish him, and put him to flight : that beeing strengthened by thy holy Spirit, obtained by continuing in instant prayer, wee may be able to stand fast in the euill day,

a Teach vs by it to be better acquainted with our selues and our particular infirmities, that wee may alwaies weare the compleate armour, chiefly the shield of faith.

b Make vs to haue thy word euer in readinesse against each temptation, which will put Sathan to flight. that beeing strengthened by thy Spirit, we may bee able to stand fast in the euill day, and get the conquest

a To be better acquainted with our weaknesse: To put on the compleate armour, chiefly the shield of faith.

b And to haue the word euer in readinesse; That strengthened by thy Spirit, and continuing in prayer, wee may stand fast.

c And pre-
serue our
selues with-
out any grie-
uous wounds,
vntil we haue
gotten the fi-
nal conquest.

5. That we
pray not a-
gainst all
temptation:

But only that
in them we
may ouer-
come;

So to receiue
the crowne of
glory in the
end.

without any
griuous wounds
to thy greater
glory, and our
owne greater
honour in the
heauens.

5 We doe not
pray against
temptations, al-
together, know-
ing the profite
that wee doe
reape thereby;
but that wee
may endure
them, fighting
valiantly and
conquering, vn-
till thou hast
set the Crowne
vpon our heads.

day, and so finish our
course, vntill wee haue
gotten the finall con-
quest, without any grie-
uous wounds, or foyle;
to thine euerlasting glo-
ry, and our own greater
triumph and honour in
the heauens.

5. We doe not pray
that wee should not bee
tempted at all; for thou
hast taught vs to account
it exceeding ioy, when
we fall into diuers temp-
tations, knowing the
good that comes there-
by; but that we may en-
dure temptation, figh-
ting valiantly and ouer-
comming, that when we
are tried wee may haue
the crowne of glorie set
vpon our heads.

The Conclusion.

FOr thine is the Kingdome, power and glory for ever and ever: Amen.)

We haue bin bold (Oh gracious Father) to beg all these things from thy heauenly Maiesty, 1. Because all Kingdome, Power and glory belong onely to thee.

* We do also hereby acknowledge francklie, that whatsoeuer good things wee enioy, wee haue receiued them all from thy rich & fatherly bountie: and are certainly assured, that as thou hast bidden vs to pray thus, so thou wilt grant vs all these things which wee haue begged in thy Sonnes name, and whatsoeuer else is good for vs, euē aboue all that we

For thine is the kingdom, &c.) We haue bene bold to beg all these things of thee, (Oh holy Father)

1. Because all kingdom, power and glory, are onely thine.

* We do acknowledge that wee haue receiued all from thy heauenly bounty: and are assured that thou hauing bidden vs to pray, wilt graunt vs all for thy Sonnes sake, and whatsoeuer else is good for vs, so farre as shall bee for thine

We haue begged all from the Lord.

1. Because all kingdome, power and glory are his.

* And we haue receiued all from him.

2. Because he will grant vs all good things aboue all that we can aske.

So farre as is for our good.

a Seeing he guideth and ouer-ruleth all things to serue hereunto;

b And hath assured vs that asking in faith, we shall haue.

c That wee may set forth the glory and happinesse of his kingdome.

owne glory, and the good of thy people.

a For thou (Oh Father) art absolute Lord and King in heauen and in earth, and dost dispose, guide and ouer-rule all things, as shall make most for thine owne glory, and the greatest good of vs thine obedient subiects and children; b and because thou hast assured vs that asking thus in faith, wee shall receiue:

c These things therefore wee waite for at thy hand, knowing that thou wilt grant them in

wee are able to aske; so far as shall bee for thine owne glory and benefit of thy people.

a For thou (Oh Father) art absolute Lord and King in heauen and in earth, & doest by thy mighty power and wisdom, dispose and guide all things, ouer-ruling the very counsels and rage of all wicked men and diuels, as shall make most for thine own glory, and the greatest good of vs thine owne obedient subiects and children, b and hast assured vs, that asking thus in faith, we shall receiue.

c These things (Oh Father) wee wait for, beeing certain that thou wilt grant them in thy due time, that wee may set forth by good experience

rience the glory of thy dominion and power, with the happinesse of thy Kingdom to all succeeding ages : ^d whereunto wee doe heereby binde our selues all the dayes of our life, and to liue as the loyall subjects of this thy Kingdome, to thine euerlasting glory; ^e and so returne al possible thanks, praise and dominion to thy heauenly Maiestie, saying euer, Amen.

Be it so (Oh Lord holy and true) as we doe fully belecue that it shal through thy beloued Sonne.

^f Euen so Amen, Amen. Come Lord Iesus, come quickly.

thy due time, that wee may set foorth the glory of thy dominion, living as thy loyall subjects, ^d to which we hereby binde our selues for euer; ^e and so returne all possible thanks and praise to thy heauenly Maiesty, saying euer, Amen.

Be it so (Oh Lord, holy and true) as we fully beleue it shal be through Iesus Christ.

^f Euen so Amen. Come Lord Iesus, come quickly.

^d Whereunto we binde our selues, and to liue as his subjects all our daies ;

^e And so returne all praise and thanks, saying, Amen. ^f Euen so Lord Iesus.

An

AN HUMBLE CONFESSION OF SINNES FOR THE

morning, for priuate families, or persons, in this
or the like manner
more shortly.

Ye that are
the Lords remembrancers
(especially to
whom he grā-
teth more opportunity)
vouchsafe to
offer vnto
him daily one
quarter of an
houre morning and evening,
for a sweet sacrifice
in true feeling
and faith: and
you shall in
due time behold his glory,
and enjoy the felicity of
his chosen.



Lord most holy and most glorious, before whom the Angels fall vpon their faces, at whose appearing all the vngodly and impenitent shall cry vnto the mountaines to fall vpon them, and to hide them from thy presence; though infinite in piety to all, who can with bleeding hearts come vnto thee, confessing their vilenesse, and can humbly begge pardon, by a true faith laying hold vpon thy mercy offered to euery repentant sinner in Iesus Christ. Wee, sinfull dust and ashes, dare not of our selues lift vp our eyes to heauen; yet through thy

You may abridge, omit, or cut off any part, if leasure permit not, vsing onely so much, as you take most necessary for the present time.

deare

deare Sonne wee come vnto thee, according to thy Commandement and promise, freely acknowledging, that wee are lesse then the least of all thy mercies; and therefore vtterlie vnworthy of this inestimable fauour to bee thy children, and fellow heires with Christ Iesus, that but suffering a little heere with him, we should also reigne with him for euermore. And much more vnworthy are wee, that we should enioy herewith so many other blessings; not onely publike, as thy Gospel, our Prince, peace, so wonderfull deliuerances, such preservation, with all our prosperity; but also priuate in our soules and bodies, in our goods, friends, good name, and labours. For wee haue not laboured as wee ought, to expresse our thankfulness, in walking before thee, as becommeth thy children, nor yet had such affections towards thy Maiestie; thy heauenly Word, ordinances and people, as thy children should.

We haue beene so farre off from being zealous for thy glory, by seeking
which

Ezek. 9.4.

which way to honor thee most in our whole liues and conuersations, and to set forth thy prayſes, before al others; or of beeing full of indignation for all the prouocations whereby thy Spirit is grieued continually, as that we haue not yet ſoundly laid to heart the diſhonours done to thee euery day by all the wicked and vngodly. Much leſſe haue wee had our ſoules troubled for all the abominations committed daily with a high hand to anger thee; chiefly by thoſe who wallowing in ſinne doe make a profeſſion of impiety, ſcorne thy threatnings, and all who truly feare thy name. Wee haue not trembled for our fearefull abuſe of all thy mercies, thy long forbearance, manifold forewarnings, and namely; how thou ſo lately pluckedſt vs out of the very fierie fornace; nor for that inſtead of repenting, wee haue been generally more hardned, and thereby haue prepared a further way to thy wrath, ſo as wee may wonder at the riches of thy mercy, in ſparing vs vnto this day.

Wee

Wee confesse withall (oh Lord) that wee haue not beene humbled for our owne cause; although we haue not felt Iesus Christ to raigne in our hearts, nor any earnest hungring after his righteousness, but our sinnes rather to beare the sway in vs. And for others, albeit we haue seene Sathan to preuaile wonderfully, seeking to set vp his throne every where, in an increase of all profanenesse and iniquity, destroying all true power of godlinesse, deuiding the hearts, and weakning the hands of all that desire to yeeld a cheerefull obedience vnto thy Gospell. whereby the ruine of thy kingdome is fearefully threatned; yet we haue not cryed vnto thee, to take from amongst vs the causes thereof. Wee haue not mourned; either for the small number of faithful watchmen tenderly seeking the sauing of all thy people, nor for the multitude of those who seeking themselves, suffer Sathan to spoyle at his pleasure, neuer regarding the cry of the blood of *Abel*. Little care haue we had to saue our owne soules, much lesse

the soules of others, by vsing all holy meanes of admonition, exhortation, ensample, and whatsoeuer else ordained to the same end; no not so much, as for the sauing of our kinsfolks and friends, with those who are committed to vs, but haue said in our want of care; am I my brothers keeper? Wee haue not knowen what an honour and happinesse it is to bee thy subjects, much lesse haue wee reioyced in it, striuing to increase dayly in all dutifull obedience, crying, *Come Lord Iesus*: Hasten vnto vs thy kingdome of glory; Lord increase our weak faith: being euer afraid of sliding back from thee, or lest we should nor bee found faithfull to the death, vntill wee haue the crowne of life.

And for glorifying thee, labouring to do thy diuine pleasure so cheerfully wisely, faithfully, and zealously as the Angels in heauen, Oh Lord, how negligent and carelesse are wee! euen in seeking to know it, and much more in the execution of it, in any such sort; when the holy exercises of thy Religion

on are vsually a wearinesse vnto vs; and wee find such a drowlinesse in our performance of them, and our selues to profit so litle by them, as that we haue commonly iust cause to hang downe our heads for shame, in remembrance thereof. And when instead of making this our meate and drinke, so to doe thy most holy will; it is rather our meate and drinke to follow our owne euill wayes and lusts, to whatsoeuer thing our corrupt hearts doe carry vs.

So farre also are we off from submitting our selues to thy fatherly corrections, yea from seeking to know the meaning of thy rods, what thou wouldest haue vs to amend or to doe by them, & from seeing thy loue in them; and much more from taking vp our crosses cheerefully, and bearing them ioyfully for thy sake: that if thou cross vs but little in any thing contrary to our corrupt hearts, wee vsually breake forth, if not into open impatency, yet at least to secret repining or grieuing carnally: that we may wonder at thy goodnesse, that thou doest not cast vs

off vtterly, or deale most seuerely with vs. And finally, so impatient are wee through our vnbeliefe, to tarry thy leasure, either for effecting the good which wee desire, or remoouing the euils which wee feelee or feare, that wee are ready ordinarily to vse some vnlawfull meanes, instead of waiting thy good pleasure in the way of righteoussesse.

Moreouer, whereas without the comforts of this life, wee can neither seeke thy glory, nor thy kingdome, nor yet attend the doing of thy heauenly will, but should bee most miserable, if in thy fatherly prouidence thou shouldest not minister to all our necessities, and also protect and preserue vs; & therefore thou hast taught vs to cry vnto thee euery day, *Giue vs this day our daily bread*: wee (oh Lord) feelee our selues vtterly vnable thus to call vpon thy holy name, in any true feeling of our naturall misery, or in faith in thy promises; wee are so blind, as that we cannot see the right meanes to serue thy diuine prouidencce; and
when

when wee haue the meanes, yet are wee altogether vnable to vse the same, so as to get one morsell of bread, or to bee nourished by it, without thy speciall blessing. And albeit wee know all this, and that wee are not worthy of so much as the least crum of bread, yea and that without Christ wee are meere vsurpers of all that wee haue, and euery creature accursed to vs; and doe likewise see thee daily reaching vnto vs, as from heauen all the good things that wee enioy, yet can wee not so much as acknowledge aright thy goodnesse, almost in any of them; much lesse giue thee the praise due vnto thy heauenly bounty for them. Hereupon it is that wee are so seldome truely content withour estate, reioycing in thee for it, as wee ought; but so ready to stagger thorow vnbeliefe, when thou withdrawest any one of the meanes from vs: yea that we are so greeple and full of carking cares, so vnable to vse the appointed meanes in repentance and faith, and to commit the blessing to thy Maiesty. And which is much

worse, and makes our sinnes more hay-nous when thou bestowest these good things on vs, wee seldome or neuer imploy them as wee ought; that is, in such sort as they may make most vnto thy glory, the furtherance of thy Gospel, the good of thine own people, with the holy ends for which thou hast ordained them, and committed them vnto vs. But vsually wee turne all, to the seruing of our owne carnall lusts and ends; being without all bowells of compassion towards our poore brethren, either to shew thereby the thankfulness that wee owe vnto thy Highnesse, or our loue to Iesus Christ in his members; Be they hungry, thirsty, sicke or in prison, or whatsoeuer misery lie vpon them, we seldome or neuer inquire into their estate.

And though these and all other our sinnes, heaped vp in all the course of our life, stand as walls betweene thy Maiesty and vs hindering good things from vs, bringing on vs innumerable euils, and aboue all indangering vs of thine eternall wrath; yet wee cannot
either

either see the haynousnesse of our sin,
no not by those dreadfull punish-
ments which thou hast in all ages in-
flicted on sinners, and set before our
faces in the holy Scriptures for ensam-
ples: nor haue any true sense of the in-
numerable euils which waite vpon
our sinnes, without speedy and vnfai-
ned repentance: especially how they
deprive vs of the assurance of thy fa-
uour, and all the benefites thereof. We
are vtterly without consideration how
these our sinnes are increased, & made
more haynous, by the endlesse mer-
cies dayly bestowed vpon vs, and by
such strong meanes as thou vouchsa-
fedst to reclame vs by: or how we mul-
tiply them in thoughts, words and
deeds, euery one according to the cor-
ruption of our owne wretched hearts,
drinking iniquity like water. We can-
not bee humbled as we ought, no not
in the feeling of our most grieuous
sinnes, looking at our Saviour, whom
we haue and do pierce by them; much
lesse can we mourne in the dayly sense
of our corruptions and wants being
driuen

driven to bee alwayes cleansing our selues in the fountaine of his bloud. And in steed of iudging and condemning our selues, wee are alwayes ready to censure & condemne our brethren, for euery slip; yea to seeke reuenge for each smallest matter, and can hardly be brought to forgiue, much lesse to seeke to restore them by the Spirit of meeknesse, or to reconcile our priuate enemies, by doing vnto them all Christian duties, and so by all meanes to seeke the sauing of others, that they may obtaine forgiuenesse with vs.

And albeit Sathan stands alwayes at our right hand, to hinder vs from all the good that wee should doe, and by our new sinnes continually to prouoke thee against vs, both to strip vs of all thy blessings, and to bring all euils vpon vs; yet we cannot cry, as wee ought, to be saued from him and his temptations. Wee cannot so much as see the danger in which wee stand, thorow the multitude, power, and subtilty of our spirituall enemies; much lesse can wee espie and bee afraid of their baits, not yet

yet know the vilenesse of our sinfull
natures running after Sathans allure-
ments, and conspiring with him to our
utter perdition: neither can wee con-
sider how he shewes vs onely the faire
side of sinne, and chooseth the fittest
instruments for his purpose to deceiue
vs. We are not possibly able to keepe a
remembrance of the whips which fol-
low after our sinnes, and how thou
wilt certainly make vs (though wee
bee thy dearest children) to feele the
smart of them, especially if they bee a-
gainst our conscience; because thou
wilt not haue vs condemned with the
world, nor bee dishonoured by vs of
all other. Wee forget his deadly ma-
lice against thy best seruants, how few
haue, or doe escape to the end of their
liues, without some grieuous wounds.
Wee find it almost vnpossible to bee
rightly acquainted with our grossest
sinnes and therefore much more with
our innumerable weaknesses, so that
thorow our corruption wee doe not,
neither can wee watch against the
first motions, thoughts, and occasions
of

of sinning against thee, as thou our Lord & Sauour hast warned vs; nor yet can we bee euer preparing and buckling on our armor, that we may stand fast against him in the euill day, to preserve our selues, vntill the conquest be gotten, and we crowned; but wee are as the Disciples, drowfie and secure, and in extreame danger to bee lulled fast asleepe, in the greatest perill, when wee are ready to bee vtterly swallowed vp.

Therefore (oh most gracious God, and in Iesus Christ our most tender Father) we renouncing our selues, doe flie to the throne of thy mercy, beseeching thee to enlighten our blinde mindes, euer to behold our vilenesse, in these and all other our sinnes both originall and actuell; and so to touch our hearts, that we may acknowledge and bewaile our wretchednesse euen for the body of sinne which is in vs: & withall that we may lay such liuely hold vpon Iesus Christ our Lord and Sauour, to be so washed in the fountaine of his bloud, as wee may be without


out spot, and all our sins buried in his graue, as that they may neuer rise in iudgement to condemne vs, accuse, or hinder any mercy from vs. And moreover, to be so clothed with his perfect righteousnesse, as to bee truly glorious in thy eyes; yea so sanctified by thy holy spirit, that there may be a change in vs throughout, both in our selues and in our whole conuersations. And thus hereupon wee humbly intreate thee that the light of thy countenance may so shine vpon vs that wee may haue such a sweete sense of thy fatherly loue and fauour, as to make vs to reioyce in thee more then euer wee haue done. That we may be euery day more filled with contentation and delight in thee, increasing in our loue to thy Maiesty, to thy ordinances and people, in zeale for thy glory and kingdome; full of life and cheerfulness in accomplishing all thy good pleasure: and submitting our selues to thee onely, and thy gracious direction in all things? and so may approue our selues to bee truly thine owne, hauing
all

all the infallible markes of thy deere children. That so thou beholding our childlike obedience, mayest delight to goe before vs, and to leade vs by thy word and Spirit, yea by the visible tokens of thy prouidence, protection, direction and blessing; and so strengthen and enable vs to watch, and stand fast against our owne finnes and corruptions, yea against Sathan and all his subtlety, malice, power and instruments, that we may goe on, though oft wrestling and weeping through our infirmities, yet more then conquerours, through that Blessed one, in whom thou hast loued vs. And that wee may euer principally ayme at those very ends, the aduancement of thy glory, the inlarging of thy kingdome and people, in performing all thy heauenly will; that wee may neuer faint nor shrink vntill wee haue finished our course, and approued our selues thy children indeede, and that wee shall fully behold and enioy thy kingdome, power and glory for euer more. And that in the meane time
having

having a confident expectation, crying, *Come Lord Iesus* : we may bee euer prepared to stand firme with thee and for thee, for thy truth and people; able to beare the reproch of all the vngodly, as a crowne vpon our heads, and bee amongst them that are as the chariots and horsmen of Israel, for the sauing of our Nation and the Churches of Christ, and that thou mayest turne away the plagues which the finnes of all sorts haue so long deserued.


And to this purpose as we intreate thee for the whole Church, to gather forth thine elect both of Iewes and Gentiles, that there may bee an end speedily of these dayes of sinne; so wee beseech thee to raise vp Kings and Queenes, for nursing fathers and nursing mothers to thy poore Church. More particularly we pray vnto thee, for al Christian Churches & Realmes, that thou wilt stay the rage and fury of Sathan & Antichrist, thinke vpon the miseries of thy poore people, sanctifie their afflictions to bring them to vnfained repentance; that thou mayest take their cause into thine owne hand,

and that the zeale of the Gentiles may prouoke the Iewes, and so all thy Israel may be gathered : And more specially wee intreat thee for these vnder the Dominions of our dread Soueraigne: that it may please thee to open all our eyes, and to prepare all our hearts, that all sorts of vs (seeing thy heauy hand vpon our brethren abroad, and how our finnes are increased, aboue the sins of all former ages, as our light, with thy mercies and forewarnings haue beene greater, and we neerer the vtter destruction, and yet reserued in thy infinite compassion, to try if wee would at length repent, and bring forth fruits befeeming thy Gospell) may meete thee with intreaty of peace, in fasting, weeping, and mourning. Stir vp chiefly the hearts of all thy faithfull remembrancers, that they with holy *Moses* may fall vpon their faces, and step vp into the breaches, euer holding vp their hearts & hands, that as thou hast so long dwelt amongst vs, nourishing & preserving thy poore Church, so thou wilt continue thy wonted mercies; and that we

wee may bee as *Canaan* in her beauty,
turne away the plagues which our sins
deserue.  Harken not, &c.

*A thanksgiuing for priuate families, or per-
sons for the euening, to be used in this
manner, or the like, more shortly.*

OH Lord God, infinite in mercy,
and endlesse in compassion: as in
the morning we were desirous to offer
vnto thee the sacrifice of a contrite
heart, in the humble confession of our
sinnes and vnworthinesse; so now are
wee here present to offer our euening
sacrifice of praise and thanksgitling, for
all thy goodnesse and mercies towards
vs poore and miserable sinners. And
chiefly for that thou hast set thy loue
vpon vs, ordained vs to be heires of
thy glory, when there was no more
cause of loue in vs, then in those whom
thou hast ordained for their sinnes,
most iustly to cast into endlesse perdi-
tion. That thou hast created vs men
and women, when thou mightest
haue made vs toades or serpents; and
also hast redeemed vs from hell and
damnation, and that by the bloud of
thine

See the short
prayer in the
end for our
Realmes and
the Church
in them, at
these words,
Harké not 

thine owne Sonne, when wee were vtterly fallen from thee by the sinne of our first Parents, that all the creatures in heauen and earth could not haue payed our ransome. That thou hast also called vs effectually, quickened vs beeing dead in our sinnes, begun in vs thy worke of grace, made vs thy children by adoption, sealed vs by thy Spirit against the day of glorie, set vs and kept vs in the way of life; made thy couenant with vs, and giuen vs the assurance of all thy sweete promises, and that thou wilt bee our God for euermore; and this when wee were thine enemies, bondslaues of Sathan, children of wrath, and in state of endlesse woe and condemnation. And that thou hast moreouer vouchsafed vs to be borne & to liue in the shining light of thy glorious Gospell, & in the daies of peace and prosperity, vnder such as thou hast made nursing fathers & nursing mothers to thy Church; whereas thou mightest haue left vs vnder the darknesse of Popery, & the tyranny of Antichrist, in all afflictions and misery.

Yea

Yea that thou hast granted vnto vs such deliuerances and preseruations, so wonderfull and euen so miraculous, as thou neuer grantedst greater to any other people; as when thou didst so visibly fight for vs from Heauen, and madest winds and waters to take vengeance on the proud enemy. When thou disappointedst the bloody rage of their long expected day, in bringing in and setting vp thine Annoynted seruant, our dread Soueraigne, in such an vnexpected and admired peace. And aboue all, when thou sauedst vs and thy Churches, plucking vs out of the fiery Furnace, euen as it were by his hand alone, when thou mightest most righteously haue left vs, not onely to haue beene consumed at once, which had beene lesse; but haue giuen vs vp to as great miseries as euer thou diddest *Iuda* in her captiuity, and as thou mayest still for all our iniquities, doe vs most iustly. And besides all these, for that thou hast vouchsafed vs withall so many priuate blessings: as peace in our soules, when thou mightest haue left vs vp vnto con-

D d tinuall

tinuall horror of conscience for our finnes, and to the power of Sathan; and that thou hast granted vs health, sufficiency of the things of this life, many kinde friends about vs; our good name and credit to bee preserved, and thy blessing on our labours: whereas thou mightest haue smitten vs, to haue lyen continually bedrid, tormented with most lothsome diseases and sores, and as poore *Lazarus*, to haue begged our bread from doore to doore, yea to haue lyen without in the streets, hungry, naked, thirsty or in prison (like as thou hast done many as good as our selues) destitute of all friends, in the midst of cruel enemies, odious to all, our name rottennesse, and we accursed in all the labour of our hands. And which is yet more then all these, that thou shouldest continue all this kindnesse vnto vs, notwithstanding all our vnthankfulnesse, our great impenitency, and the hardnes of our hearts; & albe- it wee haue profited so little by the gracious meanes which thou hast so
long

long vouchsafed vs, both of thy heavenly word and ordinances, with thy iudgements, mercies, fatherly chastisements and corrections. And that instead of beeing hereby made zealous professors of thy glorious Gospel, full of knowledge and holinesse, so many of vs doe goe backward in all grace and conscience of our waies; others of vs become lukewarme and that very generally; the best begin either to stand at a stay, or make so small proceedings in piety, as thou mightest haue iustlie shut vp all thy louing kindnesse in heavy displeasure, and cast vs off, as those in whom thou takest no more delight.

Wherefore, oh tender Father, wee humbly craue pardon in Iesus Christ, beseeching thee euer to behold him for vs, and to accept vs in him, and to set alwaies a liuely view of these and of all other thy mercies before our faces; and especially to grant vs such a sweete feeling of thy loue and fauour, that thou art our deare Father, hast forgiven our sinne, and wilt remember our iniquity no more, as that wee

may daily (more then euer heretofore) shew forth our thankfulnesse, by manifesting our selues in all true repentance to be thine own children in deede. That wee may begin more generally to liue the heavenly life, increasing euer in our ioy in thee, in contentation with thee, as with God all-sufficient; also in delight in thy Maiesty, in thy wayes and commandements, in study to please thee in all things, and to approue our selues vnto thee about all, walking humbly before thee as in thy presence. That wee may become more feruent in loue towards thy ordinances and seruants; more zealous for thy glorie, the inlarging of the kingdome of thy Sonne, & for procuring the wealth and sauing of the people, with the vtter ruine of the Kingdome of sinne, Sathan and Antichrist, both in our selues and all other; longing alwaies to inioy thee fully. That it may in the meane time bee vnto vs as our meate and drinke, to know and accomplish all thy blessed will; so as wee may doe it with all cheerfulnesse, wise.

wisdome and faithfulness, carefull by all holy meanes to haue thy word and spirit euer to direct vs, and so may walke before thee in faith and humility, depending onely on thee. That thou thus seeing our loue and obedience, mayest reioyce to doe vs good, to goe before vs as thou didst before thy people in the wildernesse, in the sensible tokens of thy prouidence, protection, conduction, blessing. So that neither our sinnes may hinder vs, nor Sathan by all his subtlety, his malice or power; but wee may euer bee washing away our sinnes and corruptions in the fountaine of thy Sonnes blood, watching against the first motions and occasions of offending thy diuine Majesty so much as in our thoughts. And that being armed with all the cōpleat armour of thy Spirit, and praying alwaies, at least by the lifting vp of our hearts, wee may goe on, though oft wrastring, and weeping through our infirmities, yet still more then conquerours thorow our Lord and Saviour. That wee may neuer faint nor

shrinke vntill wee haue finished our course with ioy, and shall see thy kingdom to come with power, and thy great name glorified, whereunto wee haue vowed & consecrated our selues, our strength & labours, in and thorow thy Christ, whose wee are, and whom wee seeke and desire to magnify both in life and in death. Heare vs in all these things (good Lord) that wee thus walking may escape the miseries of sin, yea the very rods, whereby thou correctest the faults of thine owne children; and that wee may honour thee, adorne thy Gospell, repaire thy image daily, grow in our assurance, and power in our prayers, increase in all graces; dismay and driue away Sathan with all his temptations and accusations, stop the mouthes of all the wicked, or beare their reproch as a crown on our heads; and obtaine boldnesse to be ready to stand for thee, thy truth and seruants. Yea that moreouer by this our holy watchfulnesse wee may get & keepe a good conscience, which is a continuall feast: and not onely bee

sure to escape that lake and torment, which all impenitent sinners must endure for euermore: but also attaine the crowne layed vp for all those who walke with thee, euen the ioyes that neuer eye saw, nor neuer eare heard, nor euer entred into mans heart to consider of; and euen in this life, to haue the beginning of the same in righteousness, peace and ioy, with assurance of the gard of the Angels, and all other blessings thereunto belonging, and to be able to cry euer: *Come Lord Iesus, come quickly.*

And to the end that we may neuer deceiue our selues, imagining our case to bee good, when we are but carnall worldlings, or meere hypocrites, grant that we may daily (and more specially before the Sabbaths) examine & try our spirituall estate, how we grow in all graces, both in walking more conscionably in all thy commandements, and in faith in thy promises, and also in the power of all true godlinesse. That wee may thereby not onely auoyde all hardnesse of heart, luke-warme-

warmnesse, sleeping in any sinne, preuent an euill conscience, with the dreadfull punishments thereof, and be kept from Sathans power; but also may get strong consolation, that wee are liuing members of Christs mysticall body, his very sheepe to stand at his right hand, and bee encouraged to strīue forward to perfection, and may shine as starres in the earth, to thy honor the good ensample & sauing of thy people: hauing Christ Iesus our King, Priest, & Prophet; and we made Kings and Priests vnto him for euermore.

Saue vs from backsliding from thee after the manner of this euill age, and from all the causes of it; from conceitednesse of the goodnes of our estate, or standing at a stay; because when we goe not forward in Christianity, wee goe backward in thy iustice, for making so base account of thy heauenlie gifts. Preserue vs from the neglect of any of the meanes of grace, chiefly of the principall, the holy and faithfull ministry; from vnfaithfulnesse in our calling, from committing or liuing in any

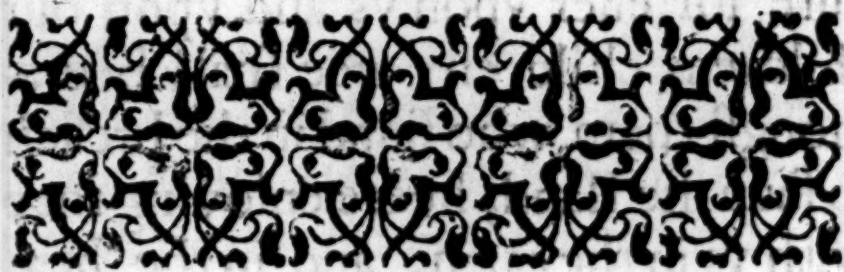
any knowne sinne, without speedy and vnfeined repentance. Grant vs to glorifie thee according to our knowledge of thee, lest thou giue vs vp to vile affections, and to a reprobate sense for failing therein. Inable vs to receiue not onely thy sacred truth, but the sound loue and practize of it, lest thou leaue vs vp with those that perish, vnto the strong delusions of Antichrist, wherewith such multitudes are daily more and more so miserably bewitched. Keepe vs from doting vpon any thing in the world, or from euer setting our hearts vpon ought but onely vpon thy diuine Maiesty, with the things that concerne thy glory & kingdome: That we may vse the world as if we vsed it not, onely vnder thee and for thee; being preserued from all familiarity with the vngodly, and thereby from the contagion of their abominations, which cry to heauen for vengeance continually. Strengthen vs to be resolute against euery sin, to chuse rather to endure any misery then to prouoke thee, by doing but the least thing

thing whereby wee feare we shall offend thy holinesse: because doing any thing so, we preferre our selues before thy greatnesse, and may haue iust cause to feare the losing of thy fauour and loue, or surely of the feeling thereof, whereby we may come to that estate, that if we had all the world, we would giue it to be freed, and to bee assured of thy fauour againe.

Preferue in vs alwaies a tender conscience, by these meanes and the like, that we may watch euer against all worldly cares and delights, or whatsoever may steale away our hearts, or any way abate our loue vnto thee; that we may haue our eies alwaies at thee, as the eye of seruants at the hand of their maister. Because then thou wilt alwaies watch ouer vs for good, thy fatherly prouidence shall feede vs, and supply all our wants, thy faithfull protection shall make vs safe. Then shall wee know our selues thy generation, our righteousness shall daily shine more and more to thine euerlasting praise. Thy louing kindnesse shall endure

dure for euer vpon vs and vpon our
childrens children; wee shall bee a-
mongst them, who stand in the breach
to saue the Iland, heere enioying thee
with vs in the earth, and in the hea-
uens, in fulnesse of happinesse for euer-
more. Thus shall we continue waiting
for thy glorious appearing, that thou
maist say vnto each of vs: Well done
good & faithfull seruant, thou hast bin
faithfull in little, I will make thee ruler
ouer much; enter into thy maisters
ioy: & euer longing to heare that ioy-
ful sentence, *Come ye blessed of my father,
receiue the kingdome prepared for you:
when I was hungry, you gaue mee meate,
when I was thirsty, you gaue mee drinke,
when I was sicke and in prison, you came
vnto me and visited me.* Heare vs most
mercifull Father in these our requests,
and in all other things needfull for vs,
or any member of thy whole Church,
for thy deare Sonne Iesus Christ his
sake; in whose Name wee conclude,
begging these & euery grace, and prai-
sing thee for euery of thy mercies,
saying as he hath taught vs, *Our Father,
&c.*

Iob. 23. 29.



A short Forme of daily
Prayer for priuate Families, con-
sisting of thankesgiving, confession,
and Prayer.



O LORD most blessed, and
holy, who keepest couenant
and mercy for euer, for all
who desire to feare thy great
Name, and to walke humbly before
thee, in the narrow path of life; wee
thy seruants doe here prostrate our
selues before thy glorious Maiesty, de-
siring so to walke, and now to offer our
sacrifice of praise and thanks for all thy
gracious fauours. Wee magnifie thy
goodnesse, that thou hast beene pleased
freely to ordaine vs to life; to buy vs
from hell, by the bloud of thine owne
deare Sonne: to vouchsafe vs to bee
borne

Thanksgiving

borne in these dayes of the Gospell; to call vs by it to this state of grace, to bee thine owne children; and that thou hast prepared for vs an euerlasting weight of glory in Heauen, after that wee haue here glorified thee by suffering a little, and endeauouring truely to keepethy Commandements. Wee praise thee that thou hast reuealed thy holy will vnto vs, to giue vs thine owne Name to be called vpon; for all things needfull for this and the better life: and that calling in faith, in the name of thy beloued Sonne, thou art ready to grant them vnto vs, aboue all that we can conceiue. That thou hast giuen vs his bloud to be a perpetuall fountaine to cleanse vs from all our sinne, and thine owne selfe to be our succour, against that old Serpent; who by his subtile temptations seekes day and night to destroy vs: and also from the innumerable euils, which thorow our corruption and his malice, we are in danger of euery moment: and so preseruest vs for thy glorious Kingdome.

Oh tender Father we acknowledge,
we

Confession.

we haue not walked worthy of those so great fauours, but are lesse then the least of them. Wee haue not reioyced and delighted in thee and in thy heavenly Gospell, as we ought. Wee haue not been affected with the dishonours done vnto thy sacred Maiesty, thorow the abounding of iniquity, or the desolations of thy Kingdome, and the miseries of thy poore seruants: much lesse haue we studied and bent our thoughts as we ought, how we might honour thee, or what we might doe for thy great Name and people. We haue not shewed forth that cheerefulnesse in thy seruice, in doing thy heavenly will and Commandements, as in fulfilling the desires of our owne carnall affections, and in those things whereunto our sinfull hearts haue carried vs. Though thou hast giuen vs all good things abundantly; yet haue wee very seldome had our soules lifted vp to thy heavenly bounty to beg them, or to praise thee for them as we ought. We haue not had our eyes open to see thy mercies in these earthly blessings, much lesse in the multitude of thy

thy heauenly fauours. We haue not perceiued our vilenesse and misery by our sinne, if thou shouldst looke and deale with vs in thy iustice: and thereupon wee haue not esteemed of the fountaine of thy Sonnes blood, set open to vs to purifie vs; nor of his absolute righteousness to cloathe vs, that we might appeare euery glorious in thy eies: neither haue wee beene so tenderly affected toward our poore brethren, to forgiue, loue, and pray for them, that they might be partakers heereof, as we should. O Lord, wee haue not knowne what it is to be rescued and shrowded from Sathan and his power, and deliuered from those many euils, both bodily and spirituall, which would continually ouerwhelm vs for our finnes, if thou protectedst vs not; whence we haue not beene afraid of sinning against thee, much lesse haue we watched and prayed as wee should, or sounded forth thy praises for all our deliuerances and preservations, with all other thine vnspeakable mercies.

Oh

Prayer.

Oh gracious Father, cause the light of thy countenance to shine vpon euery soule amongst vs; assure vs that thou art our tender Father. Open our blinde eyes euery day more and more to see our happinesse, and how much we are bound vnto thy heauenly goodnesse for the same. Oh that now thou wilt so frame vs by thy blessed Spirit, that we may approue our selues thine owne children before all the world, full of faith in thy sweete promises in Christ, and of humilitie in regard of our owne vnworthinesse; full of loue to thy Maiesty, thy ordinances and seruants, that we may bee filled with the zeale of thy glory, euer studying the good of thy house; mourning for all the abominations and prouocations, whereby thou art dishonoured, and for the preuailing of thine and thy Churches enemies. Teach vs to know, and make conscience of euery part of thy sacred word, struiuing to be as cheerefull and faithfull in doing all thy holy and blessed will, and especially in our particular callings,

callings, as thy heauenly Angels, saying
euer in our hearts, I am heere Lord to do
thy will, to leaue all at thy command, to
offer vp whatsoeuer is dearest vnto mee
for thy cause. Inable vs to depend wholly
vpon thy fatherly prouidence, protection
and direction, vsing onely the meanes in
faith and repentance, which thou hast or-
dained for obtaining and effecting what-
soeuer good we desire for our selues or
thy people, or for turning away all euils,
leauing the events vnto thy heauenly
wisdom. Cause vs in all our waies to ac-
knowledge thee, and so to rest vpon thee
and thy blessing, as on our most tender
Father, who canst not faile vs nor forsake
vs. Make vs to feeble the weight of our sins,
to trauell vnder the burden of them, tho-
row the multitude and heinousnesse there-
of, especially if we haue beene overtaken
by any which haue beene presumptuous,
or scandalous: to feeble our corruption as
a death vnto vs, to see our vilenesse and
misery thereby: that we may alwaies be
washing in the fountaine of thy Sonnes
blood, and begging instantly those robes
of his righteousness, that we may be euer

E e

glorious

glorious in thy eyes. Oh giue vs tender hearts towards our bretheren, not onely to forgiue them, but to feele and beare their burdens as our owne; yea to pray for them, being of like affection, and euen for our very enemies, and to seeke by all holy meanes to gayne them vnto Christ. Good Lord so worke in vs by thy blessed Spirit, that wee may feare alwaies the offending of thy eyes of thy Holinesse, so much as in our thoughts: to watch and pray continually, lest we should fall into temptation, or yeeld vnto the least motion or occasion of euill. Make vs euer to suspect all our wayes, remembering our weaknesse, the dogging of Satan, the corruption and falsnesse of our owne hearts, which are ready alwayes to betray vs into his hands, if that thou neuer so little leaue the protection of vs.

Thus (good Father) enable and strengthen vs, euermore to demeane our selues, as those to whom thou hast vouchsafed so high a calling, and for whom thou hast done so great things, and canst deny vs nothing that we so aske. That wee may alwaies in all thankfulness acknowledge
thy

thy Soueraignty, power and faithfulnessse,
founding forth thy prayes for euermore.
And finally, that wee may bee euer able
to rest in full assurance vpon thy fatherly
loue for all good things, for our selues,
and thy whole Church, thorow Iesus
Christ, saying alwayes Amen. Euen
so, come Lord Iesus, come quickly.



A brieue forme of Traier

for priuate Families or
Persons.

OH Lord God, most holy and most
glorious; wee poore earth and ashes,
loaden with sinne, dare not of our selues
lift vp our eyes to heauen: yet through
thy deare Sonne, whome thou hast giuen
to bee not onely our Sauour, but also our
Aduocate and Intercessor, to put vp our
suites, to make vs, and our prayers accep-
ted; we are bold to approach to the throne

Ee 2

of

Thankſg.

of grace; deſiring to offer vp our perpetuall ſacrifice, of prayſe and thanks for all thy mercies. Wee magnifie thee for our free election in him, our creation, redemption, adoption, iuſtification, ſanctification begunne, with our glorification to be fully perfected through him in the heauens; and for innumerable outward fauours, as namely of thy heauenly Goſpell, with our peace, health, ſtrength, proſperity continued vnto vs, notwithstanding all our ſins and infirmities, with all the malice, power and ſubtilty of Satan and of all his instruments againſt vs. But aboue all wee glorifie thee for Ieſus Chriſt that Sonne of thy loue, by whom we are partakers of all theſe good things, and in whom thy promiſes are yea and Amen; and alſo for the conſolations of thy Spirit, whereby wee are ſealed againſt the day of *Redemption*. Oh aſſure vs deare Father daily more and more of thy loue and fauour in him; Inable vs in beleeuing to reioyce in thee as in our tender Father more then euer we haue done; more to content our ſelues with thee, as with God al-ſufficient, to goe forward, delighting our ſelues in thee daily more

more and more; studying how in token of our thankfulnesse we may stil more please thee, and approoue our selues vnto thee, walking more humblie before thee, ha- uing our eyes more in heauen with thee, or longing after thee increased to enioy thee fully. In the meane time vouchsafe vs to haue the zeale of thy glory and king- dome, more kindled in our hearts, study- ing what we may doe to honour thee, ma- king that the chief end of al our thoughts, words and actions, and how wee may in- large and promote thy kingdome, and righteoufnesse, procuring the wealth and sauing of thy people, with the vtter ruine of the kingdome of sin, Satan and Anti- christ. Let this hereupon bee vnto vs, as our very meat and drink, to know and ac- complish all thy heauenly will wisely, faithfully and cheerfully, euen as thy glo- rious Angels, and to receiue all thy father- ly chastisements as from thy hand; to haue a sanctified vse of them, that wee may e- uer bee bettered by them. Make vs able to rest vpon thy fatherly prouidence for all good things, for this and the better life, to vse onely the meanes in vnfeined faith;

& repentance; cōmitting euents vnto thee, being cōtent with thy doings. Assist vs so to beleue & obey thee, as thou mayst delight to doe vs good, that we may see thee conducting, prospering, and protecting vs vntill thou shalt bring vs to thy *Canaan*. Oh let not our sins hinder thy mercies; wash vs from them all in the blood of thy Son, that wee may be without spot in thy presence, & so cloth vs with his righteousness, that we may be glorious in thy eyes. Inable vs by thy holy Spirit to ouercome all our sins & corruptions, especially those wherby we haue most dishonored & provoked thee. Make vs tenderly to forgive others, & to seek all good vnto the, which may be for thy glory and for their saluation; mourning with them that mourne, laying to heart their miseries as our owne. Strengthen vs against Satan & al his temptations. Arme vs with all the compleat armour of thy holy Spirit, that watching & praying we may bee deliuered from all euill; that we may neuer be ouercome, but may put that wicked one to flight. That thus wee may goe on more then conquerors, neuer fainting nor shrinking, vntill we shall haue finished our courses with ioy, &

shal see thy kingdom to come with power,
 & thy great name glorified; wherunto we
 haue vowed and consecrated our selues,
 strength & labours, with all that thou hast
 vouchsafed vs. For to these ends, oh Christ,
 we haue receiued all from thee; thine is all
 kingdom & power; thou must reigne, vntil
 thou hast put all thine enemies vnder thy
 feete. Thee therefore with the Father and
 the holy Spirit we desire to magnify both
 in life and death. Euen so Lord Iesus ac-
 complish all our desires.

Neither do we pray for our selues alone,
 but for thy whole Church. Gather foorth
 thine elect both of the *Jew* and *Gentile*. Let
 the zeale of the *Gentile* be a means to pro-
 uoke the *Jew* to a holy emulation. Graunt
 to this purpose vnfeined repentance to all
 the Churches. Sanctify thy correctiōs vn-
 to them to this end. Rayse vp Kings and
 Queenes for nursing fathers & mothers to
 thy poore children. Those that are such
 make the ten times more. Preserue them
 from all the sorceries of the whore of *Ba-
 bilon*, & all her bloody practises. Aboue all
 faue our Soueraign Lord & King, by whō
 thou hast so wōderfully preserued vs; with
 our Prince, the Prince & Princes *Palatine*,

Prayer
 for the
 Church.



and altheir Royall progenie and realmes, together with all other Kings, Princes, States, Councels, Nobles, & Magistrates professing thy name, with all the faithfull Ministers and people both at home and in forreigne parts. Raife vp for them all, some *Jeremies*, to discover the iniquities & the approching of thy iudgements still more & more: and that in the Spirit and power of *Jonah* and *Elijah*, they may helpe to turne againe al hearts vnto thee. Whereby thou mayest in mercy thinke vpon, and save thy poore people, repairing all their breaches. Take away all the causes of our diuisions, that we may be all of one heart, and comfort all that mourne in Sion. Strengthen all that suffer for thy Name, with faith, wisdom, courage, constancie, patience, cheerfulness, with a ioyfull expectation of the blessed end, which thou wilt one day certainly make of all our trials, and of all the trials of the Church. Fight thine owne battles: maintaine thine owne causes; glorifie thine owne name; cleare the innocency of thine owne people, the truth of thine owne word and works: but discover the wickednesse of all

all the practises and doctrines of the enemies of thy Church. Remember what thou hast done in former ages to the bloody enemies of thy Church, as to *Pharao*, *Haman*, *Akitophell*, *Baalam*, *Sanacherib*, *Rabsakey*: when and how thou hast gotten thy selfe the victory, and shewed thy selfe wonderfull in iudging betweene thine owne people, and betweene the aduersary. How euen when all meanes haue failed in heauen and earth, and that there hath beene none to looke or cry vnto, but to thine owne Maiesty: that when they cried to thee in their troubles, thou deliueredst them from their distresse. Oh Lord so powre down the Spirit of prayer vpon all the Churches, that we may send vp such loud and ioynt cryes, as wee may euen inforce thee once againe in compassion, to shew thy selfe wonderfull from heauen in sauing thy people, and being auenged vpon the proud aduersaries: that so wee may sing with the heauenlie Angels, Blessing, honour, glory, and power bee vnto him that sitteth vpon the throne and vnto the Lamb for euer.

Heare vs, oh gracious Father in these
our

our requests, and all other necessary for vs, or any member of thy whole Church, for thy Christ his sake; to whō with thine owne Maiesty, and God the holy Ghost, be praise and glory, power and dominion, now and euermore, *Amen.*

A Prayer for our Realmes, and the Churches in them, which we may add to the former, according to time and occasions.

 S we haue begged these mercies for euery one of thy chosen flocke, so more specially wee intreat thee for these Realmes of Great *Britaine* and *Ireland*, wherein thou hast so long dwelt, and also nourished and preserved thy Church. Oh continue thy wonted mercies. Let vs euer be as *Canaan* in her beauty. Turne away the plagues which our sinnes deserue, and the miseries which thou hast brought on others.  Harken not to the cry of our sinnes, though exceeding grievous; but looke to the prayers and teares of thy faithfull seruants. Saue thine Anointed. Let him be

be as the apple of thine owne eye. Hast thou not given him for the preserving of thy poore flocke, and miraculouſly ſaued vs againe and againe, by his hand? Doeſt thou not make him the breath of our noſtrils, ſo binding vs and ours ſtill more firmly to his Maieſty and his Progeny for euer? Oh then let him euer be as *Dauid*, according to thine owne heart, in all zealous affection to thine Houſe, and tender care for vs thy people: And let all the hearts of thine owne ſeruants be alwaies towards him and his ſeede, as the hearts of the good people were towards *Dauid*, that they may finde by good experience who they are that loue him truly. Bleſſe the hopefull Prince *Charles*, that he may be graced as *Salomon*, in all his true glory to ſucceede after *Dauid*. Bleſſe the renowned *Fredericke*, the Noble Count *Palatine*, and with him the moſt vertuous Princeſſe *Elizabeth* his Wife. Preſerue all the Royall Progenie, that there may neuer want a man thereof to ſit vpon the Throne. Let not our finnes fall vpon them: but let thy mercy euer compaſſe them as a wall of fire to conſume all their
and

and thy Churches enemies. Blesse likewise our Honourable Councell, Nobles and Magistrates, with all other Churches, Princes and States. Set all their hearts as one mans, for aduancing thy glory, promoting thy Gospell, procuring the wealth and sauing of thy people, with the vtter ruine and downefall of Antichrist, and of all Atheisme and iniquity. Place euery where a conscionable learned Ministry. Let thy hand be vpon soule-murtherers, and all who haue euill will at thy Sion, to their speedy conuersion or confusion. Comfort all thy comfortlesse seruants in euery place. Sanctifie the trials of euery one of them, to seeke thee more instantly for themselues and for thy churches, waiting for the happy issue. Lord fight thine owne battels against that Romane Antichrist, and all other secret enemies. Maintaine all thine owne Causes. Glorifie thine owne great Name. Cleare the innocency of all thine owne faithfull people, the truth of thine own words and workes; but discouer and confound the wickednesse of all the practises and Doctrines of the enemies of the Gospell.

Be

Be gracious to all knit vnto vs by any more speciall bonds, and chiefly in requiring the loue of all those whom thou hast made instruments of our comfort. Heare vs for them who haue desired our prayers, according to their seuerall necessities. Blesse the place wherein wee liue; dwell with vs: shew vs the tokens of thy presence. Let thy sweet voyce sound in our eares, and the light of thy countenance shine euer vpon vs, to fill vs with righteousness, peace and ioy in thee, so to be able to wait for thy glorious appearing. Heare vs, Oh Father, for Ie-

sus Christs sake, our onely

Lord and Sauour,

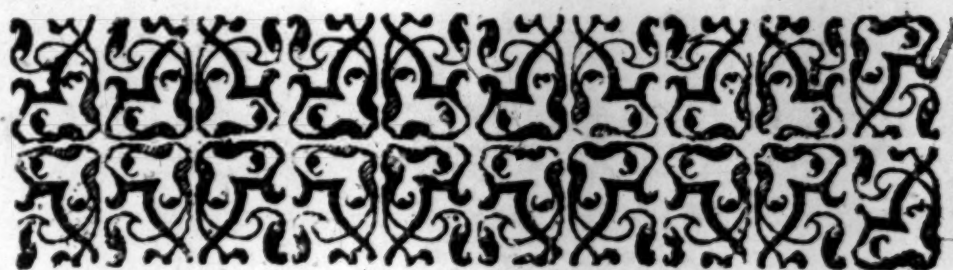
Amen.

To

TO THE READER.

VHereas I haue heard (good Reader) that there hath beene desired more plainnesse in this Rule for Prayer, and a few short directions how the simple may best put it in practise; I haue laboured, and do still in each Edition, to make it most easie to every one that hath but a heart to learne. To the end that all may obey our Saviour in being able to pray thus; and the weakest Christian may help in this worke. And herein I haue taken pains so much the more earnestly, for that (besides the approbation of my endenour, to helpe to direct all sorts how to learne to pray) this is also granted of all; that though all the learned of the earth should study whilst the world standeth, to deuise a generall forme or rule for Prayer, yet could they neuer be able to frame such a one as this of our Saviours. None so full of heauenly wisdom, none that can haue that certainty and power which this Prayer hath, when we are able to pray so in feeling and faith: for then he that gaue it and said, pray thus; he is undoubtedly present, he then heareth, and will grant our petitions so farre as he seeth best. Use it aright, try him, and seale the truth hereof. Yet neglect no other, chiefly, for seuerall necessities, but blesse the Lord in all. Finally, I haue so striven upon this strong assurance, that we all may haue from the very words of our Saviour; that if the true seruants of Christ were thus prepared, and had set our hearts ioyntly thus to pray: that then we should yet see his glory to breake forth more brightly, and his kingdome to come with far more power, then euer wee did see it before: the kingdome of Satan also, euen all iniquity, to vanish faster then euer it did increase; Gods covenant of peace to be renewed in our repentance, all the signes of his anger utterly turned away. Practise this therefore cheerefully and constantly. Experience in thy selfe-will make thee confident and patient in waiting on thy God, untill thou see his glory, and the felicitie of his chosen, to be fully accomplished in the heauens.

FINIS.



A further Aduertisement.

T*How art to be further aduertised (Christian Reader) that the third part of this Watch is now likewise extant, containing The Call of the Lord, to awake all sorts to meete him speedily with intreaty of peace, be-taking our selues to watching and Prayer, for preuenting the Lords wrath, and continuing his mercies to vs and our posterity.*